1851.

ability—Security—Perpetuity.

$1,280,000!!

ENT of the affairs of the MUTUAL LIFE
ANCE COMPANY, of New York, (No. 35
t,) for the year ending January 31, 1851:

on hand, January 31, 1850, - - $991,161 62

RECEIPTS.

nms, - - - $454,142 97
st, - - - 60,937 17
on sale of United
ter and State of
w York stocks, } 15,826 24 530,906 38
$1,522,068 00

DISBURSEMENTS.

es paid, including
3 500, which occur-
in 1849, } $160,640 00
ndered Policies, - 16,641 23
ries, Rent, Physi-
's Fees, Stationery,
inting, Postage, &c. } 21,619 18
missions, Advertis-
, Exchanges, &c., } 24,279 40 223,679 54
ist January, 1851, - - $1,298,388 46
ecurred, not yet paid, - - 18,300 00
iting proofs of death,
ts, all Losses and
nses being paid, } - - $1,280,088 46
ole amount of Losses in 1850, $155,440 00

INVESTMENTS.

of New York and
ash on hand, } $16,410 91
antile Bank, tempo-
y deposit on Interest, } 8,688 75
s and Mortgages, on
al Estate, principally
he cities of N. York &
oklyn, worth double
amount loaned, } 1,128,831 22
ks, United States and
rporation of N. York, } 117,919 09
value,
e due from agents, - 26,538 49 1,298,388 46

JOSEPH B. COLLINS, President.
c ABBATT, Sec'y. CHARLES GILL, Actuary
MEDICAL FOST, M.D., Medical Examiner,
tends at the office daily, from 11 till 12½ o'clock.
EPH BLUNT, Counsellor. 119-13t

AMERICAN MUTUAL
Life Insurance Company,
OF NEW HAVEN, CONN.

CASH CAPITAL 100,000 DOLLARS.
urity invested in Bonds, Mortgages and Stocks.
miums at less rates than charged by other Mutual
anies, payable in Cash Annually, Semi-annually
Quarterly, as best suits the convenience of the as-
nt.

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Blue Canton China.

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AS just received an invoice of this very durable
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C. has now on hand a complete assortment of rich
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ory.
lso, ENGLISH, FRENCH and BOHEMIAN Cut,
ed, and Engraved Glass—all of which will be sold
w prices.
FRENCH AND ENGLISH CHINA,
ner, Tea, and Toilet Sets—to which the attention of
public is respectfully invited.
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isque Figures, Cologne Bottles, Bouquet Holders,
es, Match Boxes, Alumette, &c., together with a va-
y of Fancy Articles, both useful and ornamental.
01-26tf

Sofa Bedsteads.
(NEEDHAM'S PATENT.)
MANUFACTURED exclusively by W. S. HUMPHREYS, Wholesale and Retail Furniture Warerooms, 163 and 197 Chatham-street, admitted by all who have seen and used them to be the best ever offered to the public. When opened a *Perfect Bedstead* having beautiful even Spring Mattress attached, requiring but the movement to open or shut them, and when opened runs the strongest Bedstead in use, and when closed nothing to detect its being a Sofa Bedstead. Also Child's Patent Chamber or Sick Chair, (hand in use.) N.B.—A large assortment of Furniture, Beds and Mattresses constantly on hand. 122-13t

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MANHATTAN
LIFE INSURANCE COMPANY,
No. 108 BROADWAY, cor. FIRE-ST.
Established under the new law of the State, with a guarantee

CAPITAL OF $100,000,

invested in United States Stocks, and pledged for the obligations of the Company.

Offers, upon the mutual principles, to insure:

1st. The lives of individuals for one or more years, or for life.

2d. For joint lives, the amount payable at the death of either.

3d. Against accident by travel, for short or long journeys.

4th. To insure the payment of a certain amount at a future period by the payment of a small annual premium, the assured in either case to PARTICIPATE IN ALL THE PROFITS OR THE COMPANY.

Any party may waive the right to the profits of the Company, and in all cases where this is done the rate of premium is considerably less.

The advantages of Life insurance are widely understood. To the husband, a father of humble means, it affords an ample guarantee of support to his family after death, by the investment of a trifling annual sum, and no prudent man should neglect to avail himself of its benefits.

Payments of Premiums arranged to accommodate the assured

Any information desired cheerfully given at the office.

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A. A. Alvord,	

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C. Y. WEMPLE, Secretary.
REYNOLDS & VAN SCHAICK, Attorneys and Counsel.
ABRAM DUBOIS, M.D., Medical Examiner, at the office from 2 to 3 o'clock, daily.
WILLARD PARKER, M.D., Consulting Physician.
93-eowly

STORES TO LET.—The first floors with one basement of the spacious houses Nos. 4 and 6 Warren-street, near Broadway, will be let for store or offices, from the first of May next. Apply to
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PROSPECTUS of the INDEPENDENT.

THE INDEPENDENT, a religious newspaper of the largest class, is published weekly, at 24 *Beekman-street*, New York, at Two DOLLARS a-year, payable in *advance*.

The EDITORS of this journal are REV. LEONARD BACON, D.D., of New Haven, Conn., REV. JOSEPH P. THOMPSON, Pastor of the Broadway Tabernacle Church, New York, and Rev. R. S. STORRS, Jun., Pastor of the Church of the Pilgrims, Brooklyn.

Dr. Bacon is at present traveling in Europe and the East, and his correspondence will enrich the paper during the year with his observations upon European and Oriental scenery, society and institutions. Mr. Storrs's articles are designated by his initial S.

Rev. GEORGE B. CHEEVER, D.D., (C.) and Rev. HENRY WARD BEECHER, (✻) are enlisted as stated contributors to the editorial columns.

The Assistant Editor is Rev. JOSHUA LEAVITT, whose experience as an editor renders the news department varied and complete.

The Independent was not started for the purpose of gain, and it will be sustained upon *the most liberal scale*, even though it should never prove to be a source of income to its proprietors.

But while they are thus committed to its support, the proprietors have no control over the columns of the paper, and no responsibility whatever for anything that appears in them. The editors, on the other hand, have no property in the paper, and no expectation of being either enriched or impoverished by it. An experiment of two years has proved that this is perhaps the very best method of securing a truly independent newspaper, such as *The Independent* aims to be. Its name was intended to be characteristic, not offensively, but distinctively. It is not the organ of any school in theology, of any sect in religion, nor of any party in politics. It expresses only the individual views of its conductors. As it editors are by conviction and position *Congregationalists*, the paper advocates the principles of faith and order generally held by the Congregational churches of New England. This it does, however, in the spirit of kindness and liberality toward other denominations of Christians.

Correspondence.

The Independent employs, as stated foreign correspondents, JOSEPH WARNE, Esq., of Oxford, England, Rev. A. KING, of Dublin, Rev. LOUIS BAIRD, of Paris, and Rev. LEON PILATTE, of Paris, (now in this country,) who keep its columns supplied with the news of the European world, and furnish articles of great ability and value upon particular aspects of political and ecclesiastical movements abroad. In addition to these, two or three traveling correspondents are ordinarily engaged on presenting to readers with fresh and original impressions of the eastern continents. Missionaries also, at several stations, contribute from time to time intelligence from their respective fields.

The *Domestic* Correspondence of the paper embraces all the prominent points in our own country at the East and the West, and keeps its readers informed of all matters of public interest. By these auxiliaries *The Independent* is supplied with a larger amount of original matter than is usual in religious newspapers.

Special attention is given to the criticism of Books and Periodicals, and to interesting selections from current literature.

General Principles.

The religious principles of *The Independent* are stated above. Being a religious newspaper, it does not enter the arena of political discussion, except to apply the principles of Christianity to public questions. This it endeavors to do, without regard to party or sectional interests. It will always espouse the cause of Justice, Humanity, Right, Liberty and Truth, against all combinations and all interests, political, commercial, or ecclesiastical, that would seek to trample those under foot. In the reform of social evils, it will endeavor to combine moderation and love with a firm and resolute opposition to all corruption and wrong. But the great aim of the paper will be to elevate the *spiritual* character of its readers, by inculcating the truths of the Gospel in their practical application.

To Agents.

Postmasters and Clergymen are requested to act as Agents, or to use such other mode of aiding in the extensive circulation of the paper as may be convenient; and deduct FIFTY CENTS commission on all new subscribers. Payments always in advance.

THE INDEPENDENT—EXTRA.

PUBLISHED FOR THE PROPRIETORS, "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

VOLUME III. NEW YORK, SATURDAY, MAY 10, 1851. EXTRA NUMBER.

THE INDEPENDENT.

OFFICE 24 BEEKMAN-STREET, BETWEEN WILLIAM AND NASSAU.

TERMS—$2 per annum to those who order the paper sent by *mail*, and $2 50 to those who receive the paper by *carriers* or *post-riders* at their door free of charge.

Clergymen who send five names with $10 will be entitled to a sixth copy gratis.

Payment in *all cases* will be required in *advance*

☞ ADVERTISEMENTS.—Seventy-five cents for 16 lines for the first insertion, and fifty cents for each subsequent insertion.

The BOSTON OFFICE of *The Independent* is at the Literary Agency of G. W. LIGHT, No. 3 Cornhill.

EDITORIAL ARRANGEMENTS.

The editors of this journal are LEONARD BACON, JOSEPH P. THOMPSON, and R. S. STORRS, Jun. When Mr. Storrs entered the editorial *corps*, he reserved the right to withdraw from it whenever the paper should have become established. Except for the absence of Dr. Bacon, he would therefore have done so at the commencement of this year. But in consequence of that absence he will continue to contribute as heretofore to our columns; being relieved, however, of all Editorial supervision and responsibility, except in the case of his own articles. These are designated by his initial, S.

The Assistant Editor is Rev. JOSHUA LEAVITT.

Rev. GEORGE B. CHEEVER, D.D., (C.) and Rev. HENRY WARD BEECHER, (✻) are enlisted as stated contributors to the editorial columns.

Anniversary Week.

WEDNESDAY MORNING.

AMERICAN TRACT SOCIETY.

This great Society held its 26th annual meeting at the Broadway Tabernacle, on Wednesday, May 7th. In the absence of the President, the chair was occupied by William B. Crosby, Esq., of this city, a Vice-President. Prayer by Rev. Leonard Woods, D.D., of Andover.

Moses Allen, Esq., Treasurer, read the annual Balance-sheet of his office.

Rev. William A. Hallock, senior Secretary, presented an abstract of so much of the annual report as related to the foreign operations of the Society. He enlarged upon the openings for the use of the Christian Press, especially in the East. He exhibited two native Chinese heathen broadsheet tracts; one a Boodhist passport to Heaven, prescribing a certain round of prayers in numbers which cast into the shade the highest exactions of Romish superstition; the other a Confucian tract on Forbearance, first published by order of one of the emperors, for the good of his subjects, by the inculcation of so useful a lesson of domestic harmony. He also presented some specimens of Christian Chinese tracts published by the missionaries.

Rev. R. S. Cook gave a like abstract of the domestic operations of the Society, particulary of the workings of its system of colportage, including a brief sketch of the first ten years of that system as introduced by this Society in 1841. The expense of visiting families by colporteurs for religious conversation is considerbly less than the estimate of the U. S. Government for taking the census. He referred to a scene in this hall in 1843, when the suggestion was made that the Society should increase its number of colporteurs to one hundred. The blessed Milnor, in the abundance of his caution, very ingeniously and kindly put the thing in such a shape as to guard the Secretaries against the imputation of extravagance, and to cover any retractions that experience might render necessary. He lived to see that number doubled, and had he lived to the present day, he would have found his associates deeply considering the openings and indications of Providence calling for the employment of one thousand colporteurs. We have been furnished with the following statistical Abstract.

RESULTS OF THE YEAR.

New publications in nine languages 78, of which 42 are volumes, including the Family Testament with brief Notes and Instructions, the Riches of Bunyan, Afflicted Man's Companion, Life of Summerfield, Hannah More's Cheap Repository Tracts, 8 volumes illustrated, and 14 volumes in German, total publications on the Society's list, 1,598, of which 327 are volumes, besides 2,594 approved for foreign stations in about 114 languages and dialects.

Circulated during the year 886,692 volumes, 7,837,692 publications, 269,984,615 pages; total in 26 years, 6,567,795 volumes, 119,825,867 publications, 2,778,087,494 pages. Illustrated Family Christian Almanac for 1851, 310,000 copies; American Messenger, 186,000 monthly; German Messenger, 18,000. *Gratuitous distributions*, in 2,697 distinct grants, to missionaries at home and abroad, the army and navy, seamen, hospitals and criminal institutions, Sabbath-schools and individuals, by colporteurs, and to life members and directors, 56,838,543; value $37,759 03.

Receipts of the year in donations $109,897 76, for sales $200,720 33, balance in treasury last year $110 23; total, $310,728 32 *Expenditures* for paper, printing, binding, engraving, copy-right, translating and revising, $179,984 48; for colportage, $73,278 23; remitted to foreign and pagan lands, $20,000; other expenditures as by items in the treasurer's report, $37,356 59; total, $310,619 30; balance in the treasury, $107 02. Due for printing-paper, to be paid within six months, $32,908 64.

GENERAL AGENTS.

Twenty general agents, and seven superintendents of colportage, have been employed in large districts.

COLPORTAGE.

Statistics of the Year.—Including 135 students from 40 colleges or seminaries for their vacations, 669 colporteurs have been employed for the whole or part of the year, as follows: Vermont, 3; Rhode Island, 2; Connecticut, 7; New York, 81; New Jersey, 9; Pennsylvania, 74; Maryland, 19; Virginia, 67; North Carolina, 8; South Carolina, 12; Georgia, 23; Florida, 2; Alabama, 13; Louisiana, 12; Texas, 6; Arkansas, 4; Mississippi, 4; Tennessee, 20; Kentucky, 12; Ohio, 62; Indiana, 49; Illinois, 31; Missouri, 22; Wisconsin territory, 3; Iowa, 3; Michigan, 12; Minnesota, 1; California, 1; Canada, 4; Mexico, 2. Sixty-seven colporteurs not included above have been recently commissioned. Of the whole number 109 were the German, French, Irish, Spanish, Welsh and Norwegian population. The whole number in commission April 1, was 554. The statistical tables show that the colporteurs have visited 650,000 families, of whom 90,779 were destitute of preaching; 68,027 were without religious books; 34,684 without the Bible, and 54,321 families were Roman-catholics. They have conversed or prayed with 288,804 families; sold 451,951 volumes; granted to the destitute 127,884 books; held prayer-meetings, or addressed public meetings to the number of 18,306, and distributed 14,201 Bibles and Testaments.

TEN YEARS OF COLPORTAGE.

The Report contains a sketch of the rise and progress of this system for ten years. The statistical results are most cheering. No less than 1,599 different persons in all have been in commission as colporteurs, including 531 theological students; the number of families visited has been 2,108,793, equal to nearly one-half our entire population, of whom 374,820 were destitute of all religious books except the Bible; 187,711 were without the Scriptures, of whom 84,707 were supplied; and 224,915 families were Roman-catholics. Within the past three years, 233,345 families have been visited who were habitual neglecters of the sanctuary. The colporteurs conversed or prayed with 1,108,344 families; held prayer-meetings or addressed public meetings to the number of 60,578; sold 2,424,630 books and granted 652,668 volumes to poor and destitute families. The providence of God and the wants of the country demand a thousand colporteurs.

Foreign and Pagan Lands.—Roman-catholics and nominally Christian countries, and heathen lands where missionaries connected with our several Foreign Mission Boards are laboring, have increasing claims on the Society, with increased evidences of good. To meet as far as possible immediate demands, the Committee have remitted in cash, during the year, for North American Indians, $500; Toulouse, South of France, $300; Paris Religious Tract Society, $500; Baptist Mission, France, $300; Belgium, $300; Basle, Dr. Marriott, $200; Hungary, $100; Barmen, for Alleine's Alarm, $100; Nuremberg Evangelical Society, Bavaria, $200; Hamburg, Baptist Mission $700, Lower Saxony, Tract Society, in part for Bohemia, $300; Berlin, for Poles and Lithuanians, $100; Denmark, $100; Sweden, $100; Russia, for army and navy, $1,000; Italy, through the Italian Society at Geneva, $500; Greece, Mission American Board $300, Episcopal Mission $200; Armenians of Turkey, $1,500; Syria, $500; Salonica, $100; Nestorians, $400; South Africa Mission, $100; Bombay, $500; Ahmednuggur, $200; Madura, $1,200; Ceylon, $1,000; Madras, $1,200; Teloogoos, Baptist Mission, $200; Teloogoos, Lutheran Mission, $100; Orissa, $200; North Indian Missions, $3,000; Burmah and Karens, $400; Assam, $200; Siam, Baptist Mission, $800; China, Mission General Assembly's Board, $300; Canton, Mission American Board $700, Southern Baptist Board $100; Hong Kong, Baptist Mission, $400; Shanghai, Southern Baptist Board, $200; (Shanghai, Protestant Episcopal Mission, $200, transferred from Mission in Turkey;) Sandwich Islands, $1,000; total, $20,000.

Rev. Gardiner Spring, D.D., moved the first resolution:

Resolved, That the Annual Report, an abstract of which has now been presented, be adopted and published under the direction of the Executive Committee; and that the signal proofs it affords of the prosperity and usefulness of the Society, call for gratitude and praise to the great Head of the Church.

In his remarks, premising that he appeared at a short notice in the place of a respected brother who was expected but is not with us to-day, he would utter a few of the multitude of thoughts that had arisen in his own mind during the reading of the reports. He dwelt upon the broad basis on which the Society was first formed, as set forth in its first tract, and which, so far as he had ever seen, had never in a single instance been departed from. He expressed his interest in the plan of the ten dollar libraries for ministers in the West and for churches and individual families, where they would be invaluable. He bore a warm and earnest testimony to the fidelity, integrity and laborious habits of the officers and agents of the Society in this city. He closed his remarks by relating a personal incident connected with the publications of this Society. Two or three years ago, said he, I had a son, thirty-five or forty years old, residing in a Southern city, who spent the hot months of summer in his native home in this city. As the time came for him to return to his Southern residence, his mother and myself took him to our chamber to bid him our adieu. At the close of the interview we presented him with one of the books of the American Tract Society, with this injunction,—"My son, you will have leisure to read while in the steamboat and railroad car; I wish you would read this book and read it through; will you do so?" He said promply, "Yes, papa, I will." "Will you read it carefully and prayerfully?" He hesitated here, was thoughtful a moment, his eyes filled with tears, and he at length said solemnly, "I will, papa." We parted, and in about three months we received a letter from him informing us that he had enjoyed the privilege of uniting with the Presbyterian Church in the city of New Orleans, under the pastoral care of Rev. Dr. Scott; and he is now the Superintendent of the Sabbath-school in that congregation. Sir, said Dr. S., there is a blessing in the publications of this Society.

Rev. Robert Newton of the Episcopal Church, Philadelphia, offered a resolution referring to the recent action of the Colporteur Convention and of the Maryland Branch Society in favor of increasing the number of Colporteurs to one thousand. He commenced his speech by an apology for speaking, with the observation that it was the first time he had ever attended the anniversaries. He then discussed in detail the topics presented by the resolution:

Resolved, That the dispersion and destitution of our rapidly increasing population; the influx of immigrants from infidel and papal Europe; the activity of agencies of evil; and the cheering results of Colportage for the past ten years, under the blessing of the Holy Spirit, demand and encourage the extension of the system, as the Lord of the harvest shall raise up laborers, until the object of these memorials shall be attained; and the entire existing generation of the unevangelized be reached at their homes with oral and printed truth.

He dwelt at considerable length on the prodigious extension of our boundaries, and the prodigious influx of foreign population, demanding on every account an earnest and united effort of just this character to bring the scattered millions to the knowledge of the truth, and fit them for a safe discharge of their responsibilities as citizens of a free republic. He referred to the cheering results of the Society's labors, and the multiplied proofs it has enjoyed of the favor and the faithfulness of God in its behalf.

Mr. Cross, a Colporteur from Virginia next addressed the meeting. He said a boy came into the Tract House on Monday, where he was sitting; this boy was nine years old, and could not tell who made him, and never heard of God. He would not urge this resolution by relating a few scattered incidents. He had been seven years in this service, and he had never found a place in this country where a Colporteur is not needed, or where there was not just such ignorance and destitution. This was not owing to the deficiency or unfaithfulness of the ministry. He had a right to know something on this subject, and he was ready to testify to the laborious faithfulness of the evangelical ministers in Virginia. They are diligent and self-denying men, but too many of them are poorly supported and hardly fed and clothed, and many have to resort to secular employments for support, so that they cannot look up the lost sheep on the mountains.

After a variety of highly interesting incidents related by Mr. Cross, Rev. E. N. Kirk was brought forward to make a few stirring remarks to bring the assembly up to the determination of sending out at once the one thousand colporteurs. The favorite hymn, "Rock of Ages, cleft for me!" was then sung by the vast congregation, under the effective lead of the venerable Thomas Hastings, whose voice and heart seem to have lost none of the power of youth.

Rev. George W. Wood, missionary from Syria, in the employ of the American Board, offered a resolution in favor of sustaining the Christian press abroad. He repeated the remark made last by a missionary whose feet now again tread upon Mount Lebanon, that if you would ascertain the real power of a battery, you must ask not the men who work it, but those who receive its discharges. He described the effects which the issues of the Christian press produced in Syria and Turkey among the authorities of the Greek and Romish churches—the high excitement and violence called forth, showing conclusively that the shot had told. The missionaries had kept on their way, not entering into controversies, but constantly holding up to the people the "Three onlies;" the sole authority in matters of religion, in opposition to human decrees and traditions; the finished work of Christ's atonement, in opposition to human merits and ceremonies; and the regeneration of the soul by the power of the Holy Spirit through the truth, in opposition to the doctrine of regeneration by sacraments and penance. His details respecting the work among the Armenians, were highly instructive. The good effects produced by books and tracts are incalculable. The Armenians as a people never had absolutely rejected the paramount authority of the Scriptures, and this may be the reason in the divine economy for the special blessing they have enjoyed. It was by a tract that the interest in religion was first moved in Adabazar, and by another in Nicomedia, where now are flourishing evangelical churches.

He described the progress of this great religious movement, until there are now eight independent evangelical churches, Protestants against the errors and the idolatrous ceremonies of the Armenian church. Two of these churches are in Constantinople, and the others are planted in the great centers of influence of the Turkish empire. After a long period of persecution scarcely less bitter than those endured by the early churches in those regions, they now enjoy a good degree of religious liberty, under the overshadowing rule of the Moslem. This protection is extended not only to the members of the church (for they have restored the disinction between the church and the world, which has been lost sight of everywhere under the influence of the union of church and state), but for the communities that withdraw from their connection with the old churches and attend upon the ministry of the Protestant churches.

Rev. Leon Pilatte said he was sorry that in all meetings of this kind somebody must speak last, and still more sorry that he must be the man, and he did not thank the Committee of Arrangements for giving him that place. However, his duty as the delegate of the Tract Society of Paris required him to speak, and to express the thanks of his Society for the timely and effective support afforded in their necessities by the American Tract Society. Were there time he should now proceed to present a survey of the necessity, and use, and effect, and importance of Tracts on the Continent of Europe. But don't be afraid, I am not going to do all this. I will only take a small part of the continent of Europe, and say only a small part of what ought to be said for France alone. What is the character of the Press in France? It is of three characters. It is mainly an Infidel press. For one sheet sent forth by the Christian press, one million, perhaps two millions of sheets are sent forth by the Infidel press. You must not suppose again, that we evangelical 'Christians' are free as you are here, to form our societies and set up our presses and carry on our operations with the power in the community that you possess. The power of society, the power of the press is in the hands of the Infidels, the Socialists and the Papists. There is no bookseller who will risk his money in publishing Christian books. The writer, in addition to the labor of writing his book, must risk his money in publishing it, and then, if quite successful, he may have four or five hundred buyers, and in that case he will not lose above half the cost of printing. There is no country where the Christian press is so absolutely essential as in France He described the process by which tracts are circulated in France, not by colporteurs, but by making every evangelical congregation, every preacher, every isolated Christian, a depository of tracts. And it would be difficult to find one of our Christian people, man or woman, traveling or going among their neighbors without a supply of tracts, which they are of course very anxious to get rid of by giving them to somebody. He would suggest a similar practice to the Christian gentleman and ladies here present, and he believed if it could become extensively in use, the Tract Society would soon have to double the number of its publications. He illustrated the endless diversities in the use of tracts by the case of a very poor old beggar, "such as you have not in this country, but unfortunately we have many in France," who one day met one of our evangelists, and asked him, "Have I not seen you? Did you not preach at such a place, and afterwards distribute little books?" The evangelist replied that he did. The beggar then pulled out of his pocket a little pamphlet, all dirty and worn and mutilated, entitled "God is Love," and exclaimed how happy he was to meet the man who gave him that little book. Said he, "I am a poor beggar man, and there are many families who give me periodically some bread to eat, and I have long wished to show my gratitude, but what could I do? I am unable to work and earn anything at all. But when I got this little book and read it all through, it made my heart so full of happiness that I thought, Now I can do something to show my gratitude to my kind friends; I can read this little book to them, and if it shall make them as happy as it makes me, it will pay them for all their charity." And so this poor man had gone round to all those places where he was accustomed to receive charity, and had read to everywhere his little book on "God is Love," and afterwards a church was gathered in that neighborhood as the fruits of the poor beggar's labors.

Rev. Dr. Cox, in seconding the resolution, explained that it was through no disrespect that our beloved French brother was placed last on the list, but rather for the more abundant honor, thinking, according to the rule once expressed, that it was proper to keep, if not the old, the French wine till the last, as they well knew that, like the wine which was produced at the end of the feast in Cana of Galilee, it would cheer but not inebriate, and be as exquisite in savor as delightful in its influence.

WEDNESDAY EVENING.

AMERICAN HOME MISSIONARY SOCIETY.

The twenty-fifth anniversary of this Society was celebrated on Wednesday evening, at the Broadway Tabernacle. The President, Henry Dwight, Esq., of Geneva, N. Y., in the chair. Prayer by Rev. Abraham Peters, D.D., who was the first Secretary of the Society.

The Treasurer, Jasper Corning, Esq., presented a brief statement of his accounts; Rev. Milton Badger, D.D., one of the Secretaries, read an abstract of the annual report, of which we are enabled to give the most material portions:

SUMMARY OF RESULTS.

More than one-third of those who were present at the organization of the Society a quarter of a century since have ceased from their labors. Death has also removed, the last year, Rev. Calvin Chapin, D.D., and Rev. David Portor, D.D., Vice Presidents of the Society; Rev. Henry White, D.D., one of its Directors; Charles Tayler, Esq., its former Treasurer; and Rev. Washington Thacher, the Agent of the Society in Central New York.

The Society has had in its service the last year, 1,005 ministers of the Gospel, in 26 different States and Territories: in the New England States 281; the Middle States, 224; the Southern States, 15; the Western States and Territories, 515.

Of these, 640 have been the pastors or stated supplies of single congregations; and 425 have occupied larger fields. Four have ministered to congregations of colored people; and 41 have preached in foreign languages—10 to Welsh, and 29 to German congregations; and two to congregations of Norwegians and Swedes.

The number of congregations supplied, in whole or in part, is 1,820; and the aggregate of ministerial service performed is equal to 853 years.

The pupils in Sabbath-schools and Bible classes amount to 70,000.

There have been added to the churches 6,678, viz.: 3,865 by profession; and 2,823 by letter. Many of the Western Churches have been visited with the special effusions of the Spirit. Seventy-seven missionaries make mention in their reports of revivals of religion in congregations; and 366 report 3,096 hopeful conversions.

THE TREASURY.

Resources.—The balance in the Treasury, April 1, 1850, was $15,553 69. The receipts of the succeeding twelve months have been $150,940 25; making the resources of the year, $166,493 94.

Liabilities.—There was due to missionaries, at the date of the last report, $11,985 77. There has since become due, $151,515 41; making the total of liabilities $163,451 18.

Payments.—Of this sum $153,517 90 have been paid. The remainder—$9,933 28—is still due to missionaries for labor performed. Towards liquidating these claims and redeeming the additional pledges on commissions which have not yet expired—making in all, $64,906 49—there is a balance in the Treasury of $12,676 04—the greater part of which was received near the close of the year, and is available only as a means of cancelling the present indebtedness of the Society to its missionaries.

PROGRESS.

Thirty-three more missionaries have been in commission than in any preceding year, and this increase has been mainly in the Western States and Territories; forty-one more years of ministerial labor have been performed; and two hundred and forty-five more congregations blessed with the preaching of the Gospel.

Forty-three churches have passed from a condition of dependence to that of self-support; sixty houses of worship have been completed; fifty-five others repaired; and the building of forty others commenced.

During the twenty-five years of the Society's labors, not far from 800 churches, which had been reared and nurtured by its instrumentality, have passed from the list of beneficiaries, and are now supporting their own Gospel institutions; some of which are among the strongest and most influential churches in the land.

AUXILIARIES AND AGENCIES.

The Report gives detailed statements of the prompt and liberal manner in which the views of the Executive Committee have been seconded by the local Boards of Agency, and by the State and other Auxiliaries.

While nearly all evince their activity by an increased number of missionaries and of churches assisted, they all report a larger number than in any previous year as having become independent of foreign aid. The sound and healthful growth of the missions is seen in the number and value of the houses of worship erected, in the increasing energy of measures to promote temperance, in the establishment of Sunday and week-day schools, and in general, in the yearly progress of whatever promotes the stability of the churches and the order of society.

GENERAL VIEW.

The favor which God has shown to the Society during the past year, in preserving the lives of its officers and missionaries, and crowning their labors with such a measure of success, furnishes fresh occasion of gratitude, and new ground of encouragement. This record of the labors of the year, completes the history of this Society for a *quarter of a century*. Within this period how has the field of its operations extended, and its work increased! Our frontier has receded from the banks of the Ohio to the shores of the Pacific. Seven States have been added to our confederacy, and 12,000,000 to our population. In all the elements of national importance, we have made unparalleled progress; and appropriate to this Society has been the increase in like proportion. And, though it has not accomplished all that with greater resources it might have accomplished, yet the wide fields where it has gathered rich harvests for Christ—the multitudes to whom it has distributed the bread of life—the 5,000 churches it has planted, and the 100,000 souls it has gathered into the fold of the Great Shepherd, testify that it has not labored in vain.

In the prospective growth of our country for another quarter of a century, we foresee the accumulating responsibilities of this Society. While, in the older States, it must "be watchful and strengthen the things that remain that are ready to die," it must also go forth "bearing precious seed," with the advancing tide of emigration, as it rolls toward the setting sun. In planting Gospel institutions in our great central valley, and on the shores of the Pacific, a work is to be done for Christ, such as he has entrusted to no other people. It must not be delayed. To this work let the friends of the Redeemer gird themselves anew. Encouraged by his past help and the promise of his presence and aid, let them prosecute this enterprise with increasing zeal and on a more extended scale.

Rev. Isaac P. Langworthy, of Chelsea, Mass., moved the accepting of the report. He said he had been reminded by the Secretary that the best way for him to make an impression was to begin in the middle of his subject, and leave off before he had done. He would therefore rather refer to his topics than discuss them at length. He would refer to the destitutions of the country—of our own country. Even our chief cities, and the large towns around them, are greatly destitute of the means of grace. And then look to the West—the *Great* West. Look at that map; you can hardly see little New England on the map of the United States. Consider the present wants, and the prospective wants of the country. Here are 50,000 children in New York who attend no Sabbath-school, and of course it is to be inferred that their parents attend no church. In New England, which is the best supplied in the country, 100 ministers are wanted. The emigration alone is equal to a thousand per day—a large congregation for one man—and would require that this Society should be able to supply an additional minister every day in the year. And the course this Society is pursuing is the main reliance to meet this exigency. This Society employs the great instrumentality required. He honored the labors of the American Tract Society and the American Sunday School Union; but they cannot do, and never have proposed to do, the work of the Gospel ministry. The success and permanence of all their operations must depend on the establishment of an efficient ministry. They wield an agency for pioneering the way for the ministry, are efficient in cooperating with the ministry, and are doing invaluable good. But after all, neither their agency nor any or all others can take the place of the ministry. This is the heaven-appointed instrumentality to meet the wants of our country. It is employed for a thousand useful purposes.

If a common school is to be opened, or a college to be founded, funded and cared for; if a Christian press is to be set up, and a Christian literature published and spread abroad, you want the ministry to do it. If the poor are to be aided, the rich to be visited, the dying to be comforted, the dead to be buried, and the afflicted to be consoled, you depend for it all mainly upon the minister. If the progress of vice is to be checked, if the rising, rolling current of iniquity is to be staid, the public mind to be enlightened, and the public conscience to be quickened, and civil and religious liberty to be established upon a solid foundation, to no class of men do we turn with so much confidence as to an intelligent and pious ministry.

If houses of public worship are to be built, and churches planted, and the Gospel preached, and the kingdom of Christ extended, pray, sir, to whom shall we go—to whom *do* we go but to the ministry. When a great king with a great army besieges the little city with few men in it—its affrighted inhabitants turn to this poor wise man, the minister, who has many a time, and will yet again many times more by his wisdom, under God, save the city.

Here is on the one hand this fearful destitution, and on the other the only reliable permanent instrumentality to meet it—and what shall we do? When the demand is not met by the supply, the course is obvious, the supply must be increased. This Board must be the means of doing more—it must have placed at its disposal more men and more money; there must be more faith, more prayer, more work in the cause. The exigency demands more, the safety of our country depends on it, in a degree not half realized. Our institutions are stable, our government stands a credit and a blessing to us, only as virtue and religion shall obtain with the mass of the people.

We must be a people that believe and read the Bible, that acknowledge God and respect the Sabbath—a people who have a religious sentiment to command respect, who govern themselves by religious principle—a people that hold the divine law as supreme, and enact, enforce, and keep the human law according to its dictates. Then we shall have good laws and shall obey them, then we shall elect good rulers and respect them, and our free institutions will flourish and abide any onset. Then you will not need to chain up the courts of justice, nor fill your cradles and temples of liberty with a citizen soldiery, nor increase your standing army; all will be safe and all will be permanent. The source of power is in the people;—enlighten them, and train them under the influence of the fear of God by an able and pious ministry, and the preaching of the Gospel will save the Government.

We have a stronger reason why we should do this work—the souls of our fellow-citizens are at stake and are likely to perish unless we preach the gospel to them. It is an affecting consideration that all which can be done to save the souls of the present generation must be done by the Christians of this generation. They go into eternity in company with us, and it highly becomes every one of us to inquire, each for himself, whether our skirts are clear in this matter. And then we are bound to consider also how far the interests of the whole world are interwoven with the destinies of our country. It is difficult for us to realize how much the destinies of the nations depend on the growth of religion, of morals, of intelligence and freedom in this country. The speaker then enlarged with much force and feeling upon the importance of a sense of individual responsibility in this matter. There must be individual labor for the salvation of souls, individual prayer, and liberality, and care and effort. And we have great encouragements in the work. Look at the report, and see how much has already been accomplished. And is not this evidence that much more may be done? And then we have the promises; and we need only a firm, triumphing faith.

General Williams, of Connecticut, seconded the resolution, and it was adopted.

Rev. J. B. Shaw, of Rochester, moved the following resolution:

Resolved, That our Home Missionaries, possessing as they do the true martyr spirit, are doing a great work for the church and the country, and on that account are entitled to the sympathy and gratitude, the prayers and the cooperation, of every patriot and Christian.

The words "martyr spirit," said Mr. Shaw, suggest to us the idea of suffering, of the baptism by fire. We stand in the old fields of martyrdom, consecrated by the death of Rogers, of Huss, of Polycarp the friend of John. Men are not now called to lay down their lives thus directly for Christ. But the essential element of the martyr spirit is voluntary suffering for the cause of Christ. And he maintained that by this criterion there is no class of men in this country, or in any other country, who possess and exhibit more of the martyr spirit than the missionaries of this Society. For the love of Christ they will do and bear anything. Philip Henry said he would beg all the week for the privilege of preaching the gospel on the Sabbath. And thank God the Philip Henrys are not all dead yet. There are men in the American church who would preach the gospel if they had to go from the poorhouse to the pulpit, and from the pulpit to the poorhouse. And they will do this in the clear view of an early death or a neglected old age. He contrasted in a lively and impressive manner the consideration enjoyed by Foreign Missionaries, none too much—and that accorded to Home Missionaries returning from the West, to visit their native regions. He spoke of the value of these Home Missionaries to the country, by their prayers and their labors, averting God's displeasure, and invoking

its religious aspects. No permanent institution of reform can be established on the basis of infidelity, for that which gives permanence to any movement of reform is its hold upon the religious convictions and the moral sense of the community. It is the fact that men with souls made for immortality are in danger of losing their eternal welfare by intemperance that gives to this cause its highest interest. A stranger (who I am sure will pardon the liberty I take in stating this) met me at the close of my usual service on Sabbath evening last, and said, "Sir, will you go and see my brother, who is dying at the Hospital? I have tried for weeks to get his consent to see a minister, but he has refused till now. To-night he must die: he has led a wretched, miserable life: will you go?"

I followed the stranger to the Hospital, and found upon the bed the poor wreck of a man, bearing marks of disease in every feature; his lungs were almost gone, and every moment he choked for breath. His brother told him who I was, and why I came. "You must be very short!" said he; "I've only a moment to live." "You have something to think of then," I said, but he answered, "I can't think. I can't think of anything." At length, however, his convictions were aroused; and he sent forth a piercing cry still ringing in my ears, "*It's too late! It's too late!*" I told him of the thief upon the cross, and tried to make him feel at once his guilt and need of mercy. I then asked if I should pray. "Be short," he answered, but when I closed, he exclaimed, "Can't you pray more for me?—Don't go away; stay with me all night; how can I pray! May God have mercy! It's too late—*too late.*" I remained with him some time, but finding I could do no more I left him in the hands of God. What mattered it that this man had prostrated himself with disease, that he had crushed a wife's affections, and had sent her before him to the grave; that he would leave an unprotected orphan, that he had squandered all his property, and wasted talents given for good, what mattered all this compared with the fact that he was to Die—*without hope?* From his sunken eyes gleamed forth the sentence of God's word, "*No drunkard shall inherit the kingdom of God.*"

I would have shed tears of blood could I have blotted out that fearful sentence. Give the man back to poverty, to rags, to degradation, to suffering, if that doom can be unwritten; "No drunkard shall inherit the kingdom of God." It is because *man has a soul*, is the image of God, and may be saved, that we seek his reformation. Christianity seeks first the Kingdom of God and his righteousness; and in thus seeking for the greater it does not overlook the less; it knows that all minor benefits will come in its train.

Man's immortality and the doctrine of the resurrection—the doctrine that this body was not formed for lust, but has been dignified by Christ's indwelling, and is to be rectified and glorified with Christ in his kingdom, this, *this* it is which gives such unspeakable interest to every effort for saving men. Take away religion and these efforts can not live; sympathy may excite them for a moment, but an abiding interest can only be sustained by Christian principles.

There is another reason why Christians should enlist in the Temperance Reformation. Intemperance presents one of the most serious obstacles to religion. This battle has in part been fought and won—the battle with rum-makers and rumsellers in the church. I see on the platform one of the heroes in that struggle—one who brought to this cause learning, wit, eloquence, and poetry, who periled all for temperance, and who had to meet in his own church the array of distillers who bought up pews (where pews had votes) that they might counteract his faithful pulpit efforts. Among other plans to break him down they passed a vote, "That we no longer *wish* the services of Rev. John Pierpont for our pastor;" but his apt reply was, "This seems a case of pews *versus* souls. I go for souls. Your resolution reminds me of the familiar couplet,

'Not what we *wish*—but what we *want*,
O Lord do thou in mercy grant.'

It may be true that you no longer wish the services of Rev. John Pierpont as your pastor, and equally true that you want them, and want them to show that a minister cannot be put down by any combination of rumsellers." I liked the orthodoxy of the quotation as well as its wit; and admired the moral courage of the man. I remember a caricature of those days in which the opponents of Mr. Pierpont sat at one side of a chess table upon barrels of rum, gin, and whiskey, and Mr. Pierpont sat opposite them with great ease, remarking, "Your next move, gentlemen; your next move." He check-mated them; he triumphed. He is here to-night in a yet green and vigorous age—but his opponents and their cause—where are they? They will be remembered only as his pungent satire and thrilling verse may hand them down to the reprobation of posterity. The poet shall live while the pure water of heaven shall leap and sparkle down the mountain side.

So when the Rev. Albert Barnes, that man of modest mien but mighty moral force, went to Morristown, there were in the neighborhood thirty-one distilleries, but he had preached out all but three when he removed to Philadelphia. After his removal some of them were revived, confessedly because his moral restraint was no longer felt. That battle is fought, but there is work enough to be done. We are not generally aware of the extent to which intemperance prevails. From the records of arrests at the Tombs of this city we find that there were for 1850 in all 21,299 arrests; of which 18,853 were intemperate; 707 were under fifteen years; 3,323 were under twenty years; 12,231 were under thirty years; 9,000 could not read; 15,522 were foreigners; there were 7,246 cases of arrest in the streets for public open intoxication, of these 4,548 were males, and 2,788 *females*.

In Boston, one policeman in a walk of a mile upon a Saturday evening saw one hundred young men intoxicated. An eloquent preacher of that city said of this incident, "if these young men had been killed in the Mexican war, and their corpses borne through the streets, the city would have been clad in sable, and mournful music and a sad procession would have testified to its grief. But here was sorrow for mothers and sisters that public sympathy could not allay." Like facts exist in New York, and it is time that Christians knew them. They ought to inquire out the moral condition of the city. Christians should acquaint themselves with *facts*, and go in person to *seek* and save that which is lost. Many true Christians would hardly credit the facts which have been mentioned this evening. They go from their stately residences through Broadway day after day, meeting daily the same vagrant children sweeping at the crossings, the same blind and halt at their several stations, the same women with their children, stupefied by opiates, or pricked with pins to keep up a constant cry, and they think that this imposture is the sum of all the misery in New York. If you could get their ears you might move their hearts, but the trouble is they are not aware of what exists around them.

Last Thanksgiving Day, bleak and cold as it was, a little girl, very thinly clad, called at my house, and asked for some tea and sugar for her sick mother. As we neither give at the door, nor rely wholly upon the tickets of the association for the poor, my wife took the street and number from the girl, and went to ferret out her case. In a dark alley, reeking with filth, upon an underground floor, in a room some eight feet square, in which the dampness rested on the walls, and where the only fire was a few dying embers, the only furniture an old trunk and a broken table, the mother was found a feeble cripple.

Her immediate wants were supplied, and her girl and boy were clothed. At the second visit some suspicions arose as to the cause of her troubles, for an old Irish woman was there in an intoxicated state. "Do you keep such company as this?" asked the visitor. "Sure is it me you think bad company," answered the stranger; "By my shoul she drinks as much as I." After some conversation, the sick mother promised to give up her drink; but a third visit found both the women drunk upon the floor. The first-mentioned is a native of Connecticut, and her sister in this day preceptress of a high academy in one of the New England States. Arrangements were made at the Home for the Friendless for receiving the girl, but at the time appointed she did not come, and when her grandfather, so drunk that he could hardly speak, came afterward to tell the reason, he said "the mother would not let the daughter go." But on inquiring further it was found the girl had been taken up for stealing, and placed in the Tombs, since when no trace could be found of her. It would be easy to point out the downward course which she will follow, unless some kind Providence shall arrest her progress; she will appear by night upon the streets, bedizzened for the slaughter, she will spend a few hours of forced gaiety in the theater, she will be found in the den of harlots, and before she is twenty will be laid in the grave of infamy and pollution. Oh, what a mighty influence it takes to reach such cases as these! But we must reach them. There is too much tendency to do good by proxy. It is well to hand a hundred dollars to the missionary and tell him to go, but it is far better to go yourselves also, for thus your heart will beat in warmer sympathy with man, and be linked more closely with the Savior, into whose kingdom when on earth publicans and harlots pressed, while scribes and pharisees stood without.

Christians must labor in this cause also for the honor, aye, for the preservation of religion. Yes, Christians must take hold of the work of temperance and then the reformation must and will go forward; but if Christians do not take hold, the work will go into other hands to fail and fail, and with its fall to bring disaster upon Christianity. While in Europe thrones are rocking, while men demand liberty in thought and action, we see an opposition to religion fearful in its effects and auguries. We read in French and German periodicals constant indications of atheistic tendency. The Heckers and Blums, the democratic leaders of Germany, are atheists. And why is this? It is because those professing to be Christians have shut themselves up within the fortresses of their dogmas and the embrace of the State, and have shown no sympathy with the reformation of the masses.

But Christianity must come out from these bonds—come like an angel who fears not that her garments will be soiled and her luster dimmed, but who will impart to others her own radiance—and then it will be felt and honored, it will rule with a power irresistible, reforms will move forward with constant majesty and dignity, the presence of God shall pervade and animate them, until the sun shall everywhere look down on homes of thrift, of peace, and of domestic joy; and the watchmen by night shall pace the street only to protect us from fire and storm, echoing in songs of the night "All's well—All's well."

At the close of Mr. Thompson's address, the Rev. John Pierpont of Boston was loudly called for. He came forward expressing his surprise at such a summons, and then went on to speak of the late Report in the Massachusetts legislature upon the License question, and declared his strong hope that the time was near at hand when in that state at least no license should be granted.

The benediction pronounced by Rev. Mr. Chambers, then closed the exercises.

THURSDAY MORNING.

AMERICAN BIBLE SOCIETY.

The thirty-fifth anniversary of this venerable institution was held on Thursday morning, in the Broadway Tabernacle, in the presence, as usual, of a vast crowd of people from all parts of the country, filling the edifice to its utmost capacity.

The President of the Society, Hon. Theodore Frelinghuysen, took the chair precisely at 10 o'clock. For the first time the public exercises were commenced with vocal prayer, by Rev. Dr. Tyng, of the Episcopal Church of St. George's, and followed by the reading of an appropriate portion of Scripture.

The President then gave a brief and feeling address of congratulation for the past, solemn admiration for the present, and of earnest solicitude and hope for the future.

The Report of the Treasury was read, by Joseph Hyde, Esq., Assistant-Treasurer. The abstract of the Annual Report of the Board of Managers was read, in parts, by Drs. Brigham and Holdich, the Secretaries. Of this we have only the following:

ABSTRACT OF THE REPORT.

During the past year one of the Vice Presidents, Isaac Carow, Esq., has been removed by death.

The number of new Auxiliaries formed for the same period is sixty-three.

The receipts of the year from all sources, have been $270,882 52. This sum, including legacies, is somewhat less than the income of the previous year; but excluding legacies (a very fluctuating item), is larger by $8,450 18.

The number of Bibles and Testaments issued the past year, is 592,432, making a total since the formation of the Society of 7,572,967 copies.

NEW BOOKS.—The Board have issued a new Diamond 64mo New Testament, some of the copies having also the Book of Psalms appended.

They have also issued a School Testament, of large type, for children and imperfect readers.

Also a New Testament, of Swedish and English, in parallel columns. A similar Testament, in French and English, is in course of preparation.

They have completed and issued the Spanish Bible mentioned in the previous Report, conformed to the Hebrew and Greek.

The Book of Genesis and the Book of Acts have been published at the Society's House, in the Greenlandic tongue, for Western Africa, translated by Rev. Mr. Kruse, a Protestant Episcopal Missionary. The Gospel of John is also soon to be printed.

The number of Agents employed has been thirty, including two in Texas and one in California, and one, part of the year, in Hayti, W. I.

Grants of books have been made to local Auxiliaries, to Sunday-schools, Seamen, Missionary and other benevolent societies, and to individuals for distribution at numerous places, at home and abroad, on the land and on the waters. No needy applicant has been sent empty away.

Besides the grants of books, funds have been furnished for publishing the Scriptures in France; also to the Missionary Boards of the Presbyterian, the Protestant Episcopal, Methodist Episcopal, and Congregational Churches, for publishing the same in China.

Hon. Edward Newton of Massachusetts moved the acceptance of the report. He doubted not that very many present had been managers or agents of public institutions, and had felt the responsibility of a wise and faithful discharge of that trust. There is no one of these which can require more anxiety, more wisdom, more labor, than this. He could imagine nothing so near to it as the care which Christian parents feel for the right education of their children. It is to be recollected that these managers discharge their onerous duties gratuitously from their love to this blessed book and its author, and they are well entitled to the meed of our approbation, and I am most happy to be the medium of the introduction of this very proper and well-deserved testimony of approval and confidence.

The resolution was seconded by Rev. Dr. Pierce, of Georgia, of the M. E. Church South. He commenced with an apology on account of the state of his health, from which he should this morning have declined to appear, had he not supposed that he should be the only representative present of that part of the Society's work lying so far South as the State of Georgia. His earliest recollections of interest in public institutions fastened upon the Bible Society; in 1837 he became a life-member through the kindness of a friend; in 1843 he was made a life director, and in 1844 he entered the field as an agent of the Society in his State. He described his own astonishment at finding such a degree of destitution in a State so old and so favored by privileges. When he first began his regular lectures he was met by a general incredulity. One man ventured his whole fortune that there were not fifty individuals in that county destitute of a copy of the Bible. He therefore employed an excellent minister of the gospel whose character was well known, to make an actual examination; and he found one hundred and twenty families who did not possess either a Bible or any part of a Bible in their homes. He was then able to go strong, and this actual inquiry removed many difficulties which otherwise would have been insurmountable. He therefore laid down this general principle, that no Christian parent should regard himself as having discharged his duty to his children unless he had furnished each one of them with a copy of one of your finer editions of the Scriptures. He stated succinctly the systematic plans he had devised and put in train, through which he hoped in a year or two to report that his field had been effectually supplied with "the best of all books." And he was able to say that already in those countries which have been supplied with Bibles, even where no other efforts beyond the common scale have been put forth, there is a perceptible and gratifying improvement of morals. He described the manner in which the children of Israel encamped around the word of God, how they marched with it in their center, and how the only visible appearance of Jehovah among his chosen people was in the glory above the mercy seat where his written word was deposited beneath. He was satisfied from the very nature of the case the world would never be supplied by the ordinary course of trade. It is a work and work of grace and mercy, and not a commercial business, to diffuse the Word of Life. He trusted this Society would continually become more and more deeply seated in the affections of the people; he could testify that it was so in the South, where he came from. And he was prepared to maintain here, and anywhere and everywhere, that the course which this Society has pursued and is pursuing will secure its interests whatever may betide. He spoke of a camp meeting in South Carolina, where there were present some hundreds of colored people and he could not but be affected, for reasons not necessary to repeat, that he saw more books in the hands of the colored people than in the hands of the whites. And at night, although he was very much fatigued, he was continually called out from his tent to see one and another, and they were colored people, bringing their dollar, half dollar, or two dollars for the Bible cause. They said the Bible had blessed their souls, and they wanted to give something to send the same blessing all over the world. He referred to the general extension within the last ten years of systematic missionary operations, by different denominations among the colored people. And he declared his readiness and determination to stand by this work whatever agitations or convulsions the world may create around him. He averred that the slaves were extensively learning to read, and that no one objects to their being taught, or to the circulation of the Bible among them.

Frederick T. Frelinghuysen, Esq., of Newark, a nephew of the honored President of the society, offered a resolution, that "the Bible is worthy of the support of all, and especially of the American patriot," which he sustained with a speech of much beauty and ornament. After enlarging on the excellence of the Bible in its adaptation to the varied wants of men, he turned to the condition of our own country, when at this very moment an assembly of citizens is in session in one of the States to consult and take measures for the dissolution of our Union. He urged the friends of human freedom to stand by the Bible, and the friends of the Bible to stand by [not human freedom but] the American Union, as the greatest Bible propagandist of the next fifty years. The Bible has been heretofore the chief instrumentality in preserving our Union, and he trusted it would continue to be both our glory and defense to the latest generation.

The resolution was seconded by Mr. Frederick Buel, the society's agent in California, recently returned from that country, and soon to return thither. He said that, if anything were wanting to prove the watchful care of Providence over this country, it might be found in the history of the discovery and settlement of California. Our streets, said he, contain the representatives of every maratime nation upon earth. In speaking of the incidents of his agency, he mentioned the case of an American pervert from the Protestant to the Roman Catholic faith, who burnt his Bible at mid-day in the public Plaza, as a proof of the sincerity of his conversion to Rome. He had visited the Catholic priests at San Francisco, and they told him to go on and circulate his Bibles, and the more he circulated the more Catholics they would make. He was ready for that issue. On that coast China has met America, and we have there given them the Bible on our own shores. How long Christians have prayed that God would enable them to give the Bible to the three hundred and fifty millions of China; and now they have come to us to receive it. We are there, said he, central to the vast Pacific, and have access to every kingdom, and island, and country that borders on that ocean. It was remarked that the march of the American army was not marked by rapine and desolation, but by the Bibles circulated by Christian officers through all Mexico. He was happy to appear in behalf of the Christians dwelling in California. We ask no honor or glory apart from our common country; but we ask you to bind us to you by mutual prayer, and by deeds of kindness and justice that shall make us always one country.

The next resolution was offered by the Rev. T. V. Moore, of Richmond, Virginia, commending the fundamental principles and doctrines of this society—such as the plenary inspiration of Scripture, and its sufficient authority as the rule of our faith and practice. Take these away, and let it go that this book is but the record of Jewish opinions and usages in regard to religion, just as the Greek and Roman classics are the record of their doctrines and usages in regard to religion, and the whole object and life of your association are gone. It is because we believe that God is in this book, and that it is the power and the wisdom of God unto salvation, that we are engaged to circulate this book. He believed there never were so many agencies at work to subvert the authority of the word of God as at present. One is Popery. He did not fear Popery as a religion; here and there a man may be found, wearied with the pursuit of shadows, to betake himself to Popery, just as the ostrich hides her head in the sand and thinks she is safe because she has blinded her eyes to the danger. It is not Popery as a religion that is to be feared, but Popery as a police—as an element of political power. He referred to the threats of disunion, and pledged the vast majority of that old State which contains the birth-place and the grave of Washington, in favor of the perpetuity of the Union. But if that storm shall come, Popery will come with it, and offer herself as the only power that can ride on that whirlwind—keep down those surging waves. And it depends upon the friends of the Bible to determine whether she shall not tell the truth in this. The other enemy is Infidelity, Rationalism—not the filthy, blaspheming, reeking thing that bore the name of Infidelity fifty years ago, but infidelity that has been to the tailor's and got itself clothed in the garments of decency, and even in the robes of learning. And it stands up in the name of science and tells you, if you proclaim and uphold the truths of revelation, you are too bold and confident, for you are meddling with questions of science which the most learned experts have not yet been able to settle. If you believe that God made the world, or that man is created in God's image, and is not a mere improved breed of the monkey, you are bringing religion to crowd upon the proper field of science.

And how will you meet at once the Traditionalist and the Rationalist? In the spirit of the polemic, with ponderous and learned tomes in defense of the evidences of revelation? No, sir, send forth the Bible itself, and it will not fail to take care of itself. It will make its own way, against the insidious Papist and the blasphemous Infidel. But we need a new translation—be not startled—not a translation to move heaven and earth and sunder the bonds of fellowship to obtain a change from a Greco-latin to an Anglo-latin word—but a translation of this Bible into the language of Christian character. Rochester said—"The strongest argument against the Bible is a bad life," and we may say, the best defense and the best translation of the Bible is a holy life.

Rev. Mr. Canfield, of the Protestant Episcopal Church, of St. Peters in this city, seconded the motion. He did it with the utmost cordiality, with a few earnest remarks, finally expanded into a finished speech. He showed by a variety of striking illustrations, the utter insufficiency of learning and science and literature and art and education to remedy the great epidemic of human nature. Nothing will heal that but the divinely discovered remedy of the Word of God dispensed and applied by the Divine Physician. Every degree of human education and advancement, not controlled by the Bible, is not a blessing but a curse to mankind. Withhold the Bible and you refuse the only foundation of social order and happiness, and leave Popery and Infidelity, those two scourges and curses of the world, to gloat over and fatten upon the works which you have created. Woe to the world, should Popery and Infidelity ever be found combined as the educators of mankind! Leave out the Bible, and you place our country under the hand of a blind giant, ready with uplifted hand, in spirit or in passion, to strike here and strike there, at whatever cost or ruin, as he may be played upon either by mischievous boys or by designing men.

[Rev. R. S. Storrs, jr. offered a resolution on the importance and difficulty of the work of translation of the Scriptures, which he followed with a speech. The reporter's notes were placed in the hands of the speaker, for the purpose of enabling him to write out the speech in full, but the time has not been sufficient for him to do it in season for this issue. We may give it entire in some future number of the paper.]

The resolution was seconded by Rev. Dr. Humphrey, of Pittsfield, formerly president of Amherst College.

Before the motion was put to vote, Dr. Tyng said, "My good friend Dr. Pierce, who sat down with such a headache, says that the pleasure of listening to the speech of his young friend, who has just sat down, is ample compensation for his journey from Georgia, with all the pain that it brought in his bones."

Rev. Leon Pilatte, again expressed his embarrassment at having to speak last. [Dr. Brigham. It is the post of honor.] But, said Mr. P., I do not want the post of honor. They tell me that it is according to the rule in the Bible, that the first shall be last and the last first; but I do not want to to be first, I want only that middle place where I shall not be seen. It seemed to be both his misfortune and his privilege not only to speak last, but to follow after his friend Mr. Storrs. After expressing thanks to the Bible Society, as the representative of the Bible Society of France, he had been commissioned, and had discharged the duty with pleasure, to present the thanks of the French Christians to other societies, but he thanked the Bible Society more than all the rest, as its gifts were more vital than all others—they sent us bullets as it were, but the Bible Society sent us a supply of that powder, which will blow up Popery and Infidelity together. He described the manner in which the persecuted Protestants of France, when they had no supply of Bibles, used to teach their little children to commit to memory chapters and books and some of them the whole Testament, and even the whole Bible. "And the preachers, when they had no book, would call up a boy or a girl, and set them in a conspicuous place, to write perhaps, the seventh chapter of Hebrews, or the ninth of Job. He described the way he had gone out in a blouse, with a knapsack of Testaments; and sometimes the priest, when he had no man to send after us to beat us, would set the dogs on us. He said the last letters he had received from France, described the case of colporteurs at this very moment in prison for circulating the Word of God. And the priests now claim that nothing can save France but the restoration of that good old time, when the throne stood first upon the altar, and then at length the altar stood upon the throne. And what can withstand this mighty power? It must be the Bible—but it must be the Bible translated—as our friend Mr. Moore says—translated into the language of a holy life. He would have Christians so provided with the smell of the Bible that Popery shall be made sick and die. He spoke of a characteristic of French Christians, which he had not always seen to the same degree in other countries, and that is, their great love for the Bible. He said it was rare to meet one of them anywhere that has not his Bible, or at least his New Testament. If he cannot well carry his rifle, he will not go without his pistol. And everywhere, by the way, or in the steamboat, or in the house, he refers to the book; if he meets a priest he shows him the book; if he converses and refers to the Scripture he opens his book and puts his finger on the place, to fix attention upon the very words of inspiration. He begged that the Christians of America would never cease to send the Bible to France. Nearly two hundred thousand Bibles are *sold* in France every year. There is a future for France. I do not give up France. Do not give up France. It is a great curse for a country to be without the Bible. It is a greater curse to be quiet and at ease, all asleep and all well, bound with golden chains, than to be agitated, and everybody trembling for the morrow, with the Bible. He likened it to the condition of chaos, when all was disorder, but the Spirit of God moved across, and imparted life, from which all nature sprang forth in its beauty and order.

THURSDAY EVENING.

AMERICAN TEMPERANCE UNION.

The fifteenth anniversary was held at the Tabernacle, on Thursday evening, May 8. John Tappan, Esq., of Boston, Vice-President, in the chair. Music from the North Carolina Brass Band. Prayer by Rev. Thomas T. Waterman, of Providence. A highly interesting abstract of the annual report was read by Rev. John Marsh, the Secretary. Its facts and testimonies, when they come to be widely circulated and read, will greatly stimulate the efforts of the friends of Temperance, by the encouragement of past success, and the exhibition of the greatness of the work yet to be accomplished.

ABSTRACT OF THE REPORT.

The question whether there has been an advance or a decline in the work during the past year is comparatively unimportant. The main point is—Are we right?—Is the reform needed?—Are the means adapted to the end? The magnitude of the evil is appalling—the success of past operations cheering. The extent of the traffic is frightful. In the cities of this State are 7,000 liquor shops, selling by a low estimate $25,000,000 worth a year, leaving out the trade of the towns and villages. They are sending in a year more than 36,000 men into the prisons for crimes committed under the influence of intoxication, and 60,250 into the poor houses, made paupers by intemperance. In New York city are 1,515 licensed, and 750 unlicensed houses, and 3,890 selling on the Sabbath; and here in four and a half years, ending Dec. 1850, were committed 58,625 cases of drunkenness, 20,190 for intoxicated and disorderly conduct, 11,347 for vagrancy, 12,358 for assault and battery, 20,202 for disorderly conduct; in all 111,860 (for the most part victims of strong drink), exclusive of many in the higher classes not seen drunk in the streets or taken to the tombs. And so in other States and cities. Yet millions have burst the chain, and the traffic is now frowned upon, detested, abhorred, and driven into its dens and dens. In the great conflict with this monster vice the American Temperance Union and its auxilliaries have fallen behind no former year. More than 60,000 journals and 2,000,000 Youth's Advocates have been issued from their office with these publications. Home and Foreign Missions, two State Legislatures, and numerous Sunday-schools have been gratuitously supplied. Four thousand copies of the Half Century Tribute to the cause have been distributed. A new edition of Permanent Temperance Documents and several four page tracts have been issued. Numerous sermons and lectures have been preached and delivered by the Corresponding Secretary. Collections and Donations, $16,833.88.

Temperance legislation has advanced beyond any former year. Two decidedly protective bills were reported to the last New York Legislature, and laid over for action. In Iowa an entirely prohibitory law has passed, and all drinking places are to be broken up as nuisances. The new Constitution of Michigan precludes all future license of the traffic by the Legislature. The Legislatures of Illinois and Ohio have forbidden all sale to be granted on the passage of the Constitutional Amendment. Ohio have given it to the people to say at the ballot box in June next, whether any license shall hereafter be granted in the State. Vermont has sealed once and again at the ballot against all license, and the State have now prohibited the sale by statute. Delaware has made all Sunday liquor traffic a criminal offense, and a bill is before the Massachusetts Legislature making exhibition of the implements of drunkenness evidence of sale.

The spirit ration remains to curse the Navy. Better would it have been to keep the "cup and the can" and thrown overboard the hogsheads. But in the Congress, Independence, and other ships, ninety in a hundred of the seamen refuse their grog. Merchant ships, whalers and coasters, almost without exception, sail on temperance principles; and among the results shipwrecks are few, and millions of dollars are now deposited in the Seamen's Savings Bank.

A very encouraging summary is given of the progress of the cause in foreign countries. In Great Britain the consumption in a single year is 22,902,012 gallons of home spirits, 5,044,758 of West India rum, 435,139,965 of malt beer, 2,187,500 of brandy, and 6,136,547 of wine, at a cost of sixty millions of pounds sterling, resulting in a frightful amount of pauperism, crime and premature death, is exciting among reflecting men alarm; and much efficient action to check the evil has been put forth in England and Scotland with great success. The Naval Lord Admiral has reduced the spirit ration one-half and taken it entirely from all under eighteen. The Chancellor of the Exchequer reports an increased consumption of tea, coffee and cocoa, and a proportional decrease of drinks which intoxicate. Distinguished medical men in England, some of the nobility, and three hundred and sixty clergymen in Scotland, are now commending total abstinence from all that can intoxicate. Into the Chrystal Palace for the great Industrial Exhibition no wines, spirits or beer are admitted, and the contractors are required to supply glasses of water *gratis* to all visitors—a temperance lecture for the world.

Statements are made of 6,028 members in Netherlands, of good progress in Sweden, Norway, South Africa, Liberia (which excludes liquors), and the West Indies. In British America the cause is very triumphant: 220,000 French and Irish Catholics and 240,000 Protestants stand pledged to temperance in Lower Canada, and in Upper Canada 35,000 are enrolled in the Order of Sons; at St. John's, 12,000. In Nova Scotia, ten counties are without license, and vigorous efforts are making to get a prohibitory statute through the legislature.

Rev. H. S. Carpenter, of this city, moved the acceptance of the Report. He spoke with much force about those neuralgic people, who are all the while excited with the cry of reaction. It is not reaction—but a more sober and hopeful realization of the cause. The Temperance revolution is becoming a reformation. Temperance is not an art, it is a work of love and mercy, to be carried on as long as human nature shall exist upon earth. He represented intoxication as the magnetic fluid that gives vitality to all other vice. The pirate bark of the gambler floats only on the waves of alcoholic drink. The halls of her whose chamber is the gate of hell, are lighted only by this baneful fire. It will cease to be impossible to restrain the lost women here within sound of the church bell, whenever they can be freed from the dangers of alcohol.

Mr. Burleigh, of Connecticut, offered the following resolution:—

Resolved, That in the confidence that sooner or later these civilized and Christian States, which have forbidden the sale of licentious books, gambling, lotteries, counterfeiting notes or coins, and made kidnapping on a foreign shore piracy and death, would lay their hand upon a traffic, which has caused more misery and destruction from age to age than any or all of these evils united, we rejoice that the time has come when decided movements are made in this direction; and we would respectfully but earnestly commend the subject to the serious and undivided attention of reflecting men of all political and religious parties, as the only hope of delivering the land from the desolations of intemperance.

Rev. J. P. Cleveland, D.D., of Providence, next addressed the meeting. Nothing is of more importance than to know whether we are or are not beating the air. Nothing is so discouraging as to beat the air. I had rather strike my *fist* against an iron pillar than to beat the air, for then I should at least have the satisfaction of hitting something. The question is, whether the croakers are right or the temperance workers—those who think we have done nothing, or whether we have really done something worthy to be recorded with grateful hearts. I think, said he, that we have mowed a pretty handsome swath, though I have no notion of hanging up our scythe on the apple tree, as Daniel Webster did; I am willing to have any of these croakers look behind us, and see the swath we have cut.

Mr. Marsh here introduced a resolution of thanks to the donors who have sustained the Society for the past year, and especially to the Queen of song, who has so well learned that it is more blessed to give than to receive. He then called on his friend, Mr. Barnum, who has advocated the temperance cause all the way from here to New Orleans, and home by way of St. Louis. He bore testimony to Miss Lind's deep regard for the cause of temperance. She says she has given no money with more satisfaction than that which she has given for the cause of temperance; for she is well aware, as every person is who looks into the matter, that intemperance is the cause of nearly all the vices and evils with which society is afflicted and burdened. He would wish for no better speculation, (and the audience knew he was a speculating man,) than to agree that, if he could have one-fifth of all the money spent in this city for intoxicating drinks, he would pay all the taxes for the year,—the courts, the prisons, the fire department, hospitals, and all other taxes, and after all would make more money than any body ever dreamed could be made by as many Jenny Linds as could be imagined.

A collection was then taken up for the Society's treasury.

Fervent and effective addresses were then made by Rev. John Chambers, of Philadelphia, and Rev. Dr. Tyng. A large audience listened with deep interest to a late hour.

Dr. Tyng said it was too late in the evening for him to think of making a speech. There is no time to pause in this great work. In one of his travels he had met with an emigrant journeying with his family to the fertile regions beyond the Mississippi. He had all his worldly goods packed on wagons, and on one load there hung a huge jug with the bottom broken out. He asked him why he carried that with him. "Why," said he, "that is my Taylor jug." "And what is a Taylor jug?" asked my friend. "Why," said he, "I had a son with General Taylor's army in Mexico, and the old General always told him to carry his whisky-jug with a hole in the bottom; and since that I have carried my jug as you see it; and I find it is the best invention that I ever met with." Now, said Dr. T., if all our Presidents and Governors and Legislators would carry such whisky-jugs as this—if their jug had no bottom to it, we should have less drunkenness. Their example does more mischief than rum sellers. My brother Chambers has said that the ladies do much toward sanctifying drinking by offering their wines to the young and inexperienced. I am happy to have it in my power to say that all do not do this. Of the six hundred members of the congregation which I have the honor to address from my pulpit, I do not know a single person who drinks liquor or offers it to others, and I have never seen in any of their dwellings any of the paraphernalia of drinking.

NEW YORK COLONIZATION SOCIETY.

The anniversary of this Society was held on Thursday evening, in Tripler Hall, Anson G. Phelps, Esq., President, being in the chair.

The venerable Dr. Woods, of Andover, opened the meeting with prayer. After which Moses Allen, Esq., Treasurer, presented a report of the finances of the year, and Rev. Mr. Pinney, Secretary, made an abstract of the Report upon the general proceedings of the Society.

The total income for the year was $26,000, of which $14,380 were donations; while for the previous year the income was $17,000, of which $9,147 were donations.

A long letter was afterward read, from the Hon. Edward Everett, late President of Harvard College, who had been detained by his health from addressing the Society, but who expressed his warm interest in all pertaining to the cause of African Colonization.

The Rev. Dr. Tyng, of this city, was then introduced to the audience. It is thirty-two years, said he, since I attended the first meeting of a colonization society, and during those thirty-two years, through storm and sunshine, day and night, evil report and good report, I have stood by this cause, one of the noblest, grandest enterprises the world has ever seen. And though thirty-two years have gone since I became interested in it, yet I am more ready now that I ever have been before to uphold the principles which this Society sustains. Never have we met when there was more occasion for congratulations than there is to-night, never when we could see so much encouragement in the labors of this Society; for whether we cross the ocean for testimony from Africa, or coast along to our Southern seaports, or go through the northern districts of our land, we shall hear the same response of purpose and desire to sustain this cause. It is one which appeals to the noble feelings of the heart. We are no disorganists, no anarchists, no hired agents come from foreign lands. I have seen this cause when it swept the dust; often during thirty-two years, there have been times of doubt and of suspicion among the advocates of colonization, but never has my own mind faltered, never has it questioned, that this is to be the grand settlement of African trials, the grand establishment of American peace, prosperity, and order.

On the shores of Africa there has been for twenty-five years past a little colony, whose laws are felt for hundreds of miles, radiating the blessings of Christianity, far and wide, and teaching the tribes around that a majestic influence is established, which is not to be feared or dreaded, but which is to irrigate the suffering deserts, and plant the palms of Paradise along the fertilizing streams.

We have met with hostility. We have had to meet two very different charges. On the one side the Society is called the Protector of Slavery, and on the other it is charged with overturning in one place the evil which it elsewhere establishes. Thus attacked on both sides, we are the more satisfied that our stand is the right one, and that which will be ultimately and conclusively triumphant. For a little while we must fight every inch, but it is a *noble conflict*, and I feel that the time is near for triumph and for victory. Allies are gathering in our aid. Look at that noble ally which we find in the letter we have heard (Mr. Everett's.) I cannot forget that he who wrote it, taught me Latin when a boy, and never did I hear him advocate any other principles than those of order, sobriety, and obedience to law.

Permit me to read a few leaves from the Upas tree, under whose shadow we have had to work. I am told that I am one of the false teachers of mankind, because I am resolved to break no man's head by violence, nor overturn his right by my determination. I am one of those to be held up to desecration. I am ashamed to quote the language to which I refer, yet quote I will.

A great enlightener is somewhere on our continent, who comes from the British Parliament, and professes to stand in the first ranks of society. He is reported recently to have been 'scarcely less severe upon the pulpit than upon the press.' I can understand he says—the mummeries of the North American Indians, of the tribes of sun-worshippers, but I cannot understand the religion of America, where of 30,000 ministers, the greater part set the laws of man above the laws of God, and where they deny the Bible to three millions of slaves.

Now I would ask, Mr. President, who are these 30,000 ministers. I would call them up before our minds. Are they men impetuous and rash in judgment? men easily led to adopt false views? Are they not likely to look at questions of the day with calmness and responsibility, and a conscious feeling of their duty to God and man?

There sits my Rev. friend whom I have loved to honor from my childhood up (Rev. Dr. Woods). May my head be as white, and my name as honored when a score more years have added wrinkles to my brow. Are not his opinions worthy of consideration? Go thus from class to class, and tell me is not the greater part of thirty thousand men like these likely to be right?

The speaker then further quoted from George Thompson's reported speeches—where he speaks of "bread and butter parsons," "lick-spittle priests," &c., like the Sharps, the Coxes, the Rogers, the Deweys,—"How bold they are! away with the dastards." I shall not answer for my friend Dr. Cox (resumed Dr. Tyng) he is here and able to reply for himself; but if I have evefawned on rich men, or have sacrificed to my own advancement one iota of truth, then am I ready to throw up my whole character and stand a target for the shafts of this whole audience.

I will quote again from one lately charged with superintending the whole educational system of that State I so much love and cherish, my early home, the Old Bay State. "Cotton," he says, "is the fourth estate of the Realm. Strange power the velvet cushion of a pulpit has when stuffed with cotton! It makes the minister delirious, and drives from his mind the principles and doctrine of the New Testament. Heaven keep it from our Judicial seats!"

I have not forgotten, said Dr. Tyng, that in 1815, ten bales of cotton did form a barrier against which the assaults of ten thousand Englishmen had no avail. I trust that even there I should have had too much of Yankee spirit to have skulked behind the bales and I would not do it now.

We have been told from Walpole down, that every man has his price, but I should like to know how much cotton it would take to make that Samuel Hanson Cox say one thing he did not feel. How much cotton would it take to buy Gardiner Spring? There is not enough on all the uplands of Georgia to buy either of them.

Allow me to read one more extract, of a somewhat personal nature. I find in a lower periodical than those I have mentioned before, this sentence: "Stephen H. Tyng, a man whose pro-slavery sentiments are a disgrace to his New England ancestry." Now, sir, I had a venerable father whose name I rank among the highest treasures God has given me; whose reputation was unstained, and whose course in life, I cannot but call one of elegant benevolence, and munificent effort. But one of the first lessons which he taught me was entire submission to my country's laws. I learned this at the margin of the cradle.

I presume not to decide on the constitutionality of a law; I never refuse to sustain "the higher law," yet one of the first principles of that higher law is obedience to the authority of one's country. If this is "a pro-slavery sentiment," then must I go through life till the silver cord be loosed and the golden bowl be broken, "disgracing my New England ancestry by pro-slavery sentiments."

Sir, what prevents my going to the Tabernacle every year and uniting with my venerated friend William Jay, whom from the heart I revere as a noble advocate of benevolent designs? Is it popularity? I might gain the crowns of laurels by such a course which I can never gain by colonization advocacy, for the former is now the popular cause. It is not for this reason, but because, First: I solemnly believe there are no evils to the Blacks so great as the plans and efforts of the Anti-slavery Societies of this country. This is my opinion indelibly fixed and formed by attentive observation; and I moreover believe that had those men kept off their hands from intermeddling, hundreds of those now bound would have

ings against slavery, before they can be
to British pulpits. So you see auricular
n is not yet gone from England. When
re I found it harder work to keep out
than to get in; but if I were there now,
an assent to such examination, I'd see
to Guinea, or Liberia, or any out—
e on the stage—"No, not to Liberia."
—No, not to Liberia, but I'd see them all
first.
d deserves the ignominy of introducing
here from the days of saucy Queen Bess;
e it is repenting so hard of *our* sin in
laves, it had better repent of its *own*
sin in bringing slavery here when we
onies. That would be orthodox. Many
outhern slavery laws were in fact made
eir own kings. They ought in England
n mind that the busybody is equal to the
or, murderer, and thief; and they may
o, by the man who set out to punish his
's son, because he thought it was intrinsi-
oper that the boy should be whipped, and
ther did not do it, the neighbor must.
reasons for the changes in my own mind

because men who talk about liberty
r it above God and the Bible. (The doc-
went on to explain his views of New
ent slavery, dwelling especially on 1 Cor.
nd on the last chapter of 1 Timothy.) He
oceeded to say, that God had never told his
to command slave holders to give up their

Why is this not done? When Chris-
commenced its career, at the hight of the
empire, two great evils were everywhere
t, Idolatry and Slavery. Now, why such
rence in God's commands if there is not a
difference in the evils themselves? Yet
Stuart, for upholding this distinction, is
nced; the Rabbi Moses, to whom the
can pulpit owes immortal honor, and who
ored in Germany, England, and throughout
ian Europe. This abolition movement does
and more harm—*vires acquirct eundo*. Men
nny wise, and—not a pound, but ten thou-
pounds foolish; for they fasten a thousand
s where they send one fugitive to Canada,
his is not all. I look upon the Methodist
h, bisected by this agitation; upon the Bap-
hurch, likewise divided; and (I make no
ut myself responsible for what I say) our
yterian church rent for the same reason.
were other causes, I am aware; there were
on our side and on the other; but the great
, the *sine qua non* was this slavery agita-
which frightened our Southern members,
nade them do what they would never other-
have done.
ain, I went last summer through the Southern
s with my brother Skinner, to gather Facts
servation on the subject of Slavery. I saw
what was the truth. They did not give me
rs, for I seldom had a dinner better than
I often have at home: but they gave me
. I saw our country was at a crisis. And
I be one at this crisis to disintegrate the
n of these thirty-two states! I would die

nce more, we have facts of Experience to
h us. There was an ancient republic, planted
ehovah in Palestine, which numbered thir-
states, as I can prove. There were twelve
s of Israel; Levi's portion of the land was
en up, and that made eleven states. Joseph's
held in two parts by his two sons, and that
gs the number back to twelve; and then,
assah's portion was likewise divided into two,
ing in all thirteen states in the Republic of
el. They were all one—strongly united
er one ruler. But at length, Solomon died;—
ay that Solomon may not die here, nor wis-
a be banished from this land;—and then Jero-
m, a gentleman educated among the calves of
rpt, came up and made a schism in that re-
blic; he brought about a division of sentiment
ween different sections of the land, and at
gth caused a *Dissolution of the Union*. And
tribes suffered all manners of trouble, and are
or so lost that Dr. Robinson himself cannot
l them. What a lesson may we learn.
Our thirteen British States had slavery intro-
ced to *all*, by the efforts of the mother land.—
great efforts a majority of the States are now
e, while Delaware and Maryland are longing
join the number. But men with law to uphold
em will lose no slave by being insulted or ex-
perated, but if the North will scold less and
ast more the evils will soon be freed.
In conclusion let me say one word on colonizа-
on proper. This is the only means of resisting
e demolition of our Union. I believe in the
sity of the Human Race, Prof. Agassiz notwith-
anding. I believe that the brown, the black,
e red, the yellow, the white, are all my breth-
n, being descended from the same first pair.
hy then shall we not aid them by all our pow-
s. I love my country—I love this Society, a
atriotic, considerate, and noiseless system of
enevolenae. May God bless its efforts, and
ess our country, and keep forever firm the Union
these States.
The Hon. Mr. Latrobe of Baltimore next ad-
ressed the meeting. The lateness of the hour
nd the fullness of the speeches they had already
eard would prevent his going on at length; but
e wished to state some facts which he knew con-
erning the labors of this society. He gave full
istories of some families and individuals who had
one from this country to Liberia, showed the high
ositions they held and the real worth which
hey displayed. He told how much Liberia was
doing by scientific researches on that coast, and
ow much more to extend the blessings of Chris-
ianity.
Rev. Dr. Alden, who had been announced as a
peaker was not called upon, but after the bene-
diction the Society adjourned.

BAPTIST HOME MISSION SOCIETY.

The American Baptist Home Mission Society held their anniversary at Oliver-street Baptist church, Thursday evening, May 8, Rev. Dr. Cone presiding. After singing by the choir, Dr. Cone read the latter part of the 11th chapter of Mark. Rev. Mr. Hill, of New Jersey, offered prayer. Extracts from the Annual Report were then read by the Corresponding Secretary, Rev. B. N. Hill. The Report alludes to the large number of deaths that had occurred among Life Members; also the death of two missionaries, Rev. Cyrus A. Cote, of the Grand Ligne Mission, and Rev. Mr. Halleck, of California. The financial affairs are thus reported, with the results:

Balance from last year's account, . . .	$4,955 61
Cash receipts from all other sources, . .	32,119 89
Total amount of cash for the year ending March 31st, . . .	$37,085 50
Total amount of disbursements for the same period, . . .	33,985 95
Leaving a balance in the Treasury of .	$3,099 55
Amount of liabilities of the Society, March 31, 1851, . . .	$25,828 53
Do. of available resources, March 31st,	6,839 55
Balance against the Society, " "	$18,988 98

Of the above amount of receipts, $28,908 28 were in contributions, donations, legacies, &c., being an increase over the amount of similar receipts last year of $6,707 19, independent of the amount received for the *Home Mission Record*.

SUMMARY OF MISSIONARY LABORS AND RESULTS.—One hundred and forty ministers have labored as missionaries or agents of the Society during the past year. Of this number 98 were in commission at the time of making up our last Report, April 1, 1850. The remainder, 47, were new appointments at different periods during the year. From 4 of the latter number no reports had been received or were due on the 31st of March, 1851, at which date the year closed. Five other missionaries are under appointment, but as their labors do not commence till the 1st of April, they are not enumerated with those above.
Eight who were under appointment some portion of the year, need no further aid from the Society. The distribution of the missionaries has been as follows. In New Hampshire, 1; New York, 3; Delaware, 1; Missouri, 1; Illinois, 32; Indiana, 14; Ohio, 2; Michigan, 28; Wisconsin, 21; Iowa, 14; Minnesota, 8; New Mexico, 1; California, 3; Oregon, 3; Canada (West), 8; Grand Ligne, Canada East, 7. Besides which eight collecting agents have been employed for longer or shorter periods in nearly all the Eastern and Middle States.
The whole number of States, Territories and Provinces occupied is 15. The number of stations and out-stations supplied is 886, and the aggregate amount of time bestowed upon the field is equal to that of one man for 97 years and 11 months.

The missionaries report the baptism of 981 persons; the organization of 33 churches and the ordination of 37 ministers.*
Fifteen houses of worship have been completed, and ten are in progress of building.
The mission churches have contributed to the general objects of Christian benevolence $2,104 97, and about $13,540 in addition to our appropriations for the support of their ministers; besides a large amount for building or repairing their church edifices.
Rev. Mr. Backus of Macdougal-street church presented a resolution on the extent and importance of the great West as a missionary field. Passing at once to the North-west corner of Oregon, we find it will take more than forty days to observe the coast of the newly acquired territory. We shall soon see there a Portland, Boston, New York, New Orleans, in every one of which able men will be wanted. The cry even now is, "Send us men; we will do all we can to sustain them." An officer who a short time since spent a Lord's day at Pacific city, learning there was to be no preaching, offered to sing and pray with as many as would assemble. What was his surprise to find the whole city as his audience. No sermon was ever preached there. There are more than 1,000,000 square miles west of the Rocky Mountains. The population there will increase much faster than we can give them the bread of life. The Government Agent can hardly establish post-offices as fast as the villages spring up. The Savior has compassion on these perishing multitudes and says, "Give them to eat." But we reply, "We have only five barley loaves, and what is that among so many?"
One man looking after their moral interests now will be more than ten men a few years hence. We may regard the States springing up in the West as so many children, and it will be true of them, "Just as the twig is bent the tree's inclined." J. Q. Adams just before his death said in a speech at Rochester, "Do you ask me what has done most to give me control over myself and make me what I am?—It was the influence of a good mother. So may these children of the West look back upon this Society. If a hundred and one Puritans could *sprinkle* all New England, can't the numerous Baptists of this day *immerse* the Western world?
The whole world is emptying itself upon those shores. Deep is calling unto deep. Asia and the islands of the sea are already there. Two thousand Chinese are now in California, attracted by its glittering dust. Shall they not take back not only the gold, but hopes in Jesus? If we fail to occupy the ground *first* we fail to occupy it *last*. We live in the last half of the nineteenth century. It is not telegraphic communication alone that moves fast.
Rev. Mr. Wescott, of New York, spoke to the resolution, "That such are the arduous and self-denying labors required of the missionaries of this Society, as to demand in them, not only deep-toned piety, a call to the ministry, and mental culture; but also decision of character, untiring energy, strong common sense, enlarged views of benevolence, and ardent love for the work." We want men, said he, capable of forming plans and executing them. The man who is ever leaning on counsellors is unfit for this work. He referred for illustration to Napoleon, Andrew Jackson, Martin Luther and Roger Williams. The doctrines of the gospel admit of no modification; but the manner of presenting the gospel must be adapted to time, place, and circumstances. Sermons two hours long, and prayers of sixty minutes, will never do for people whose horses are steam, and their mail-carrier the lightning. In this age the main characteristic of religion is benevolence. The church that is covetous is a paralyzed church.
Brother Parker of Vermont, proposed a resolution in regard to the Swiss Mission at Grand Ligne, in Canada East, as deserving the confidence, sympathies, prayers and liberal benefactions of all professing Christians, especially of this Society. He said that fifteen years ago, in Canada East, but one in fifteen could read, and that but indifferently. Moral night and dark superstition reigned there. Shut out as they were from the Bible, the priest had unlimited sway. The people were made to believe that the priest could change them into beasts, and for a time they were persuaded this change had actually been effected upon the missionaries there. Providence had opened the door at Grand Ligne in a peculiar manner. Forty years before a Bible had been given to a servant girl in Boston. It had lain neglected in her chest. A family had grown up around her. Sickness and affliction came—the Bible was brought forth and read. It was the son of this woman who first opened his door to Madam Feller. A day school for children and an evening school for adults was established. They were persecuted and once were driven from the field. Now public schools are established, and a Normal school, taught by a man who was five years a Catholic priest. A meeting-house has been built. A paper is sustained, and everything is in so flourishing a condition that the mission will soon become in part self-supported. At Quebec a Society of 200 young men exists, calling themselves free-thinkers, formerly Romanists, who are examining into the abuses of the priests, and have elected one or two missionaries as honorary members. They meet once a week for discussion. Honorable mention was made of the late Dr. Cote, and also of the present laborers in the mission.

* In addition to the above, the missionaries report having preached 13,341 sermons, delivered 1,356 lectures or public addresses on moral and benevolent subjects; made 28,378 pastoral visits; attended 8,248 prayer and other religious meetings; obtained 1,600 signatures to the temperance pledge; and traveled 95,937 miles in the discharge of their duty. The Monthly Concert of Prayer is observed at 65 stations. Connected with the churches are 183 Sunday schools and 94 Bible Classes having 1,127 teachers and 8,782 scholars, and furnished with 21,992 volumes in their libraries.

FRIDAY MORNING.

AMERICAN BOARD OF MISSIONS.

The usual meeting in behalf of the American Board of Commissioners for Foreign Missions, was held at the Tabernacle, in Broadway, on Friday morning, Hon. Theodore Frelinghuysen, President, in the chair. Prayer by Rev. Dr. Ferris, of the Reformed Dutch church, in Market-street, New York.
A brief statement of the affairs of the Board, and of the state of the several missions under their care, was made by Rev. S. B. Treat, one of the Secretaries.
Rev. Henry R. Hoisington, returned missionary from Ceylon, gave a most encouraging statement of the effects already beginning to be realized from the silent labors of the missionaries. No school can live, even among the heathen nations, which does not shape its course of instruction in reference to the Missionary Seminary. The press, too, is occupied by the natives in diffusing the ideas derived from Christianity. A crisis is now impending—idolatry is disappearing—the conflict is not with it, but it is between Christianity and Hindoo Deism. This is not the cold, ineffectual thing, called infidelity here, but a philosophical system of religion, exceedingly subtle and dangerous. In this exigency, Christianity need to be furnished with all her appropriate instrumentalities. We must have pastors to take care of our churches. We have between thirty and forty thousand men and women who have been educated in our mission schools, and they need to be looked after, and we must keep up the strength of our schools. He specified many other facts to show that there must be a movement onward in that mission, or there will be a loss of ground already gained—there must be more missionaries, and of course there must be more money, and especially there must be more prayer. He wished he could take the time to tell how much the missionaries felt in regard to this want of more prayer on behalf of missions by the churches at home. But should there be a retrogression and a loss in the field when the victory was just ready to be gained, where will be the fault? Will it be charged to the account of the poor trembling handful of missionaries who have left all for the work, and who are borne down and worn out with the service?
Rev. William H. Steele, of the Borneo mission. We have in the programme representatives from four quarters of the world, Europe, Asia, and dark Africa, whose western coast is beaming studded with centres of light, through the agency of this and kindred societies. [It was not in good taste for the speaker to refer to the Colonization Societies as missionary institutions, in a meeting of this Board, which has been compelled to remove its mission beyond the sphere of Colonization influence.] He spoke with regret of the fact, that the mission which he represented was now in a state of suspended action, and he offered a variety of reasons why it ought not to remain any longer suspended. He gave a most glowing account of the Dyaks, as a noble race of men, in very many of the better traits of the red men of North America. They make up nineteen-twentieths of the population of the island. They have no system of religion, are not idolaters; though under Mahommedan rulers they are not Mahommedans.
He spoke of their uniform respect for the teachings of the missionaries, their manly courtesy, their interest in favor of the continuance of the white man's mission. He was here, he said, because the statement of the facts in writing which he was now uttering orally had failed to produce from the churches here the needed aid to carry on the mission. He was ashamed that he, who had once been sent by the Board a missionary to one of the islands of Asia, was now obliged to be sent a missionary to his native land, to the churches which Holland and the Huguenots have done so much to bless. He longed to return to his beloved Dyaks, who are now counting the days when their teacher shall return and occupy the premises which they are undoubtedly keeping sound for his use. The Dyak invariably receives the truth with respect. He frankly utters the language of the carnal heart; he respects the truth, but he says it is too heavy for them to lift now. The grand error was in the first of the mission, in sending so small a number for so large and so promising a field. That error may yet be retrieved, by speedily sending a sufficient number of men to assure the Dyaks of the permanence of our operations, and show him that we may be relied on, to stand as an egis between the people and their Moslem conquerors. For myself, said he, whether others go or not, necessity is laid upon me, in company or alone, that the gospel must be preached to the Dyaks.
Rev. William Walker, of West Africa, said that Africa was chiefly known as a dark land, a land of slavery and degradation, a reproach, and a dread, and, and a terror—a land of vegetable and animal exuberance, and of human ignorance. He had never seen the thermometer above 86 or below 60 degrees. The days and nights are uniform—we have neither the long days and extreme heat, nor the short days and extreme cold, of this country. He referred to the proofs of the former greatness and power of the Ethiopians, or "burnt-faced people." We are often told of the Ethiopian as coming up toward the level of mankind, whereas history shows that they have first come down from the hights of civilization and power which they occupied many centuries before the light of civilization had dawned upon the tribes of Europe. Go to the places on our coast where no domestic slavery now exists, and there is a place where the slave-trade has not been known for fifty years, if ever. It is this infernal traffic which has created the bondage of Africa. And slavery there has the same effects which it has everywhere in making men idle, vicious and imperious. But you never see them rising up in open contempt of the authority of God, and forbidding their slaves to read the Bible. The religion of the pagan tribes is Fetishism, but it is difficult to tell what Fetishism is. It is not idolatry. Go into the village, and there is an alligator crawling about the streets—you must not hurt him, and if he comes in your way you must turn aside for him, and the people feed him and he then plunges into the water. In another you see a boa constrictor in the streets, fed in like manner. You ask what that is for. "O, it is Fetish." Well, what is that? is it your god, do you worship it? does it do anything for you? "No, it is not a god, it is Fetish; we do not worship it, but it is sacred; so our fathers did, and so we do." That is all the light you get. The darkness is inconceivable, unless you can go among them, and sit down and hear them talk among themselves; and then you realize how deep it is. He would not discuss the question whether the Africans are of the same race with ourselves, but he had never seen any passions exhibited in this country, or any peculiarity of character displayed, which he could not readily find a match for by his recollection of persons in Africa. He spoke of the influence of foreigners—the black man cannot sin as the white man, for he does not know enough—he stands amazed at what he sees done by the foreigners in the way of high-handed trangression. The climate of Africa is a greater obstacle here in New York than it is there.
There are two thousand white men living on the west coast of Africa, mostly a curse to the people. The darkness of the unmixed heathen tribes is thick and awful, and it is made no better but worse by flooding in upon them the lurid light of civilization without religion. You may multiply your Niger expeditions, and model farms, and lines of ocean steamers, and all the means of instruction, and you will do nothing; but send them the gospel and they will receive it; they have received it, and they will. He described the readiness with which they learn. He mentioned some reasons for supposing that the languages of all the southern half of Africa are nearly related as dialects of a common origin; should this prove to be the fact, it will be a great ground of hope for Africa, as it will so much facilitate the introduction of the gospel. He repeated words of different tribes, at Gaboon, at Natal, and on the East coast, which show both a unity of root and a similarity of grammatical construction.
Rev. Henry Ballantine, of the Ahmednuggur mission, then addressed the assembly. In India, said he, there are two hundred millions of people, nearly ten times as many as the whole population of the United States, and all under a Christian government. In the city Bombay are half a million of inhabitants, and forty languages are spoken in its streets; and it is a great mart of commerce with China, Arabia, Africa, Europe, and America. The people are nearly all, the rich and poor, under the control of the most degrading superstition. He mentioned a great merchant who has acquired vast wealth by sending opium to China, and for his wealth and his princely munificence and public spirit, he has been knighted by Queen Victoria, and you may have read of Sir Jejeebhoy Webb. That enlightened and liberal gentleman is as much the slave of superstition as the lowest of the people. He is a fire-worshiper, and builds splendid temples for that worship, and when the storms are raging you may see him going down to the shore with a basket of cocoa-nuts or other fruits which he will cast into the sea to appease its wrath, that it may not destroy his ships. He spoke of Dwarkanuth Tagore who visited Europe, and was the guest of kings and queens; and when he visited the Pope, his holiness asked him, "How do you like our religion?" he replied, "Very good, very good, just like ours;" and so it is. He gave a description of the Mahratta country and people, the remains of a most ancient civilization, when our forefathers were in the lowest barbarism; the Mohammedan power established at Ahmednuggur the year after the discovery of America, and the energetic character of the Mahrattas. He referred to the prevalence of caste, and its effect in keeping down immorality until the introduction of Christianity. A high Brahmin had long been expelled from caste because he would make and drink ardent spirits, and they have recently deprived one of their gods an incarnation of deity for restoring this man without reformation. We have, said he, the two great enemies you have here—Ritualism and Rationalism. The ritualism of India is identically the popery of the West, only, thank God, they have no pope. The rationalism of India is in perfect sympathy with the infidelity of Europe. This progress of infidelity he regarded as encouraging in one aspect, as it marks the progress of mind and the downfall of superstition. These two enemies are indeed powerful, but the preaching of the Cross of Christ is mightier, through God, than all. Mr. H. detailed the proofs of the power and progress of the Gospel even there, and the firmness and faithfulness of the native converts. When Bahojee, a learned Brahmin, was converted, he was baptized at the same time with a woman of the Mahar caste, so low, that before he would not have allowed even her shadow to fall upon his person by coming so near him, and after he was baptized he took her publicly by the hand and addressed her, "My sister." He exhibited several of the household gods which have been given up by the converts.
Rev. George W. Wood, missionary to the Armenians of Turkey, gave an account of the evangelical movement now in progress among that people. He said the 120 members of the two new churches in Constantinople afforded but a most inadequate idea of the extent of this movement in that city. Meetings have been held of bankers, merchants, and the most enlightened classes, at Constantinople, to which one of the missionaries was invited, to consult on a plan for remaining connected with the Armenian church, or rather nation, and yet hear the gospel and obey it. A Vartabed, a preaching monk and acting bishop, had come to Mr. W. for the sheets of a work on theology, prepared for the mission press, to furnish him with sermons to preach in the church of which he was bishop. He mentioned numerous places where whole communities are leavened with evangelical sentiments, and throwing off the exactions of their priests and patriarchs. Even at Erzeroon, the ancient capital of Armenia, the light shines, and in many places on the Euphrates and Tigris. At Aintab there has been a revival of the most spiritual character for two years. He adverted to the bearing which this movement is likely to have upon the ultimate conversion of the Turks themselves. He believed more had been done in the last six years to make them acquainted with the real nature of the Christianity of the Bible, and in giving them favorable impressions towards it, than all that had been done before from the time when the Turks first crossed the Euphrates from the East. He had heard most gratifying expressions from intelligent Turks. They abhor idolatry and the superstitions of the Eastern churches, and God is covering the pride and weakening the power of the Turk, and preparing the Turkish mind ere long to receive the gospel as the power of God unto salvation. Is the church prepared for the obligations that will then come upon her? He closed by urging the joint request of the five pastors of evangelical churches, adopted at a meeting in Constantinople, shortly before he left for America, for the prayers of God's people in this land.
Rev. Asa D. Smith, D.D., rose with a resolution that we go down from these "heavenly places in Christ Jesus," to carry into action the feelings here awakened, and the prayers here uttered. He made no invidious distinction between the sisterhood of benevolent societies, he had an equal affection for them all. This blessed work has been a prism bringing out the several colors, and yet blending them in one bow of promise. It has been our Pisgah and our Tabor, where we could hear, as Moses did, the voice, "Go up and possess the land;" and we have felt as the disciples did, "It is good to be here;" let us, if we do not build three tabernacles, at least tarry here for thrice seven days. He urged the practical application. The heart's surface may be moved here, while the heart's core is ossified. There is no deadness so fearful, as that of a soul thus perverted. By the law of our nature, if these scenes do not result in good, the reaction must be productive of evil. He urged that these emotions should at once crystalize into a higher style of giving, a more enlarged system of living, more worthy of the cause, and of the character of those for whom Christ died. He urged the need of a Christian conscription, to furnish not less than a hundred missionaries. On ministers the responsibility is peculiar—the pen will not be in advance of the pulpit on this subject—nor is it likely to be much behind it. He rehearsed the names of the honored dead, such as Bowen, and Baldwin, and Downer, and others, and especially the dead of the past year, Porter, Norton, and White.
The exercises were closed by singing the Christian psalm of praise—"From all that dwell below the skies"—followed by the benediction, from Rev. Dr. Justin Edwards, of Andover.

The Independent.

NEW YORK, SATURDAY, MAY 10.

THIS EXTRA being intended simply to complete the reports of the anniversaries for the week, is not to be taken as a specimen of *The Independent* with respect to its usual variety of editorial, religious, and literary matter. The length of some reports has obliged us to omit a few which will appear in next week's paper. Among these is a full report of the speech of Mr. Storrs before the Bible Society.

THE ANNIVERSARY WEEK.

Our regular edition of this week and the *Extra* of to-day contain ample reports of the anniversary speeches and proceedings. But in addition to these there are some features of the week that should be daguerreotyped before they shall have faded away.
One of the first impressions of the anniversary meetings is that of the continued and even enthusiastic interest of Christians in the great enterprises of benevolence. Though now these objects are presented yearly in almost every church, and local anniversaries are held in almost every district, and the press floods the country with reports and appeals from benevolent Societies, there is yet no satiety, but an unabated desire to participate in the more public demonstrations in behalf of the world's evangelization. The attendance upon the anniversaries the present year has been as large as ever; indeed, in consequence of the low rates of fare and increased facilities of communication—there have been in the city an unusual number of ministers and others from New England. On Wednesday evening, notwithstanding the attraction of Jenny Lind's concert, the Tabernacle, Tripler Hall, and the Church of the Puritans were all well filled with anniversary gatherings.
Another feature of the anniversaries was the *religious* feeling with which they were marked. Though there was much speaking of a high order, combining severe and earnest thought with graceful rhetoric and effective utterance, yet often the simple narrative of a colporteur or a missionary, some fact or incident showing that the Spirit of God had blessed the efforts of his people, would move the audience more deeply than the highest eloquence. People do not now come to the anniversaries so much to be entertained and excited as to be instructed and edified.
At the same time it was gratifying to notice a deepening interest in efforts for the reform of morals and institutions. The most enthusiastic meetings of the week in respect to numbers and spirit were the anniversaries of the American and Foreign Anti-Slavery Society, and of the two Temperance Societies. A high religious sentiment was infused also into these meetings.
The Bible Society—as the parent of all—maintained its just preëminence for the dignified tone and moral impression of its meeting. The meeting in behalf of the American Board threw a calm and holy air around the closing scenes. The transfer of the American and Foreign Christian Union to the morning and to the Tabernacle was an obvious gain upon previous years. The experience of this season, by the way, has shown the superiority of the Tabernacle to Tripler Hall for anniversary meetings; for though Tripler Hall is somewhat more capacious, it is so poorly constructed for speaking, and so illy ventilated, that a much smaller number are really accommodated than at the Tabernacle, where the speaker stands in the midst of his audience and with little effort is heard in every part of the house.
The multitude of the friends of Christ who have exchanged friendly greetings and participated in the joyful solemnities of the week, have separated with fresh hope and a new impulse in regard to the great work for which they live.

THE GREAT CONCERT.

It was a fitting close to the exercises of the Anniversary week that JENNY LIND should appear in sacred music on the afternoon of Friday, thus giving strangers an opportunity to enjoy the most exquisite delights of song, and impressing upon them its hallowing influences for their homeward journey. The correspondent who wishes to know whether a Christian can go to hear Jenny Lind sing or attend an Oratorio and then return home to pray, may be scandalized at this remark, but we are sure that of the hundreds of ministers and their wives and other Christian friends who listened to her voice in the melting strains, "I know that my Redeemer liveth," or in the sublime creative Aria "On mighty pens," none were thereby in the least disturbed in their devotional frames or unfitted for the exercise of prayer.
The Concert of Friday afternoon was conducted in good taste throughout. The selections were admirable and the execution such as to contribute to the enjoyment of music and sentiment apart from the performers. The Aria from "the Creation" made the finest display of Miss Lind's powers; but the gentle echoes of "Sweet, *sweet* home," will linger longest in the heart.
A perfect gem in the rich coronal was the duet from "Moses in Egypt," by Signors Salvi and Belletti. The overtures and orchestral accompaniments were worthy to be associated with such vocal talent, and gave to the entire Concert a completeness and a finish that satisfied the cultivated ear, and left the soul in a dream-like atmosphere of sound. Miss Lind's farewell Concerts will be given next week, on Monday, Wednesday, and Friday evenings.

For the Independent.

LETTER FROM CALIFORNIA.

[Many of our readers will remember with interest the ordination of *Mr. James H. Warren* at the Broadway Tabernacle for the missionary work in California. The following extract is from a private letter to the editors, and will no doubt be generally acceptable.]

SAN FRANCISCO, MARCH 31, 1851.

MESSRS. EDITORS:—I send you a brief statement of Brother Benton's ordination by council. It is the first ordination, I believe, of any Evangelical denomination on this coast, and I think the first ordination on the Atlantic coast was by a similar council. If so, the coincidence is not only singular but suggestive.
We are just about completing our arrangements for publishing a religious newspaper in Sacramento city. The editorial labor will be performed by Brother Benton, and he will be assisted by those who sympathize with the churches that support the American Home Missionary Society. If the paper is started it will be on a basis that will secure permanency; one too, that will faithfully represent the religious interests and condition of the State, so that hereafter our good friends at home may have reliable and correct intelligence in regard to what is going on in the moral and religious world among us. More of this anon.
Society is fast settling down, or rather springing forth, Minerva like, into the strength and order of well developed and harmonious institutions of older countries. To-day I visited the Orphan Asylum: an institution which eight weeks ago was only thought of by one or two persons—and I saw another proof of the astonishing energy and promptness of this people; a fine house, comfortably and neatly furnished from top to bottom, one of the best women in the world as matron, furnishing bread, clothes and a delightful home to her orphan children, with an increasing fund in the bank, and ample provisions of every kind coming in daily, all performed in the short time of eight weeks. The Catholics have been stirred up to get up a similar institution, but have not yet opened it. Most emphatically do things go with a rush, and they can be rushed the right way as well as the wrong.
On Brother Hunt's arrival I shall probably go to Vallejo, which by the act of the present Legislature has been made the capital of the State. I have the grant of three lots from General Vallejo for the use and purposes of a Congregational Church. In forming a church I shall wish to unite with them, and will, therefore, through you, request of the Tabernacle church a letter of dismissal and recommendation.
Brother Willey is laboring hard, and is prospering finely. His new house is going forward rapidly, and he thinks by the first of May the Presbytery will be able to meet in it. [This will be contingent, we suppose upon the *existence* of a Presbytery.—EDS.]
We are in great and pressing want of ministers; fine rich fields opening all the time, and a world of work to be done. Six men with their wives is the least we will let you off with for this time.
J. H. W.

For the Independent.

LETTER FROM ILLINOIS.

The Association of Illinois held its semi-annual meeting at Griggsville, last week. Fourteen churches were represented. The principal topics of debate were, the expediency of occasional Councils, and the question whether ministers should become members of the churches with which they statedly labor. Committees were appointed to report upon both these topics at the next meeting. In the accounts of the state of religion within the bounds of the Association, Rev. Mr. Hawley, of Augusta, and Rev. Mr. Cady, of Barry, reported revivals since the last meeting. As a result of the former more than twenty persons had joined the church at Augusta, and others were expected soon to do so. All who have sympathized with brother Hawley (and they are many, both east and west) in his sore afflictions, will rejoice with him in this fruit of his ministry. Mr. Cady labored in connection with a Baptist minister, there being no Congregational house of worship in the place. The two, however, labored harmoniously; and in spite of the prediction of a Universalist neighbor, that the quarrel would commence "when the sheep were to be marked," the converts were left, without a word from minister or people on either side on the subject, to choose for themselves the denomination which they would join. About fifteen have been hopefully converted.
The church at Beardstown is an example of liberality rarely surpassed. Consisting of but nineteen members, the pastor is supported at a salary of six hundred dollars, and over two hundred dollars are contributed to benevolent objects. A large Sabbath-school is gathered, in which nearly or quite every member of the church is a teacher. At the prayèr-meeting not unfrequently every member is present. What a pity that this last could not be said in many more cases.
On Sabbath evening, April 13th, Mr. Henry G. Platt, a licentiate of Middlesex Association, Connecticut, was ordained at Griggsville to the work of the ministry. The exercises were as follows: Invocation and reading of Scripture by Rev. Mr. Prentiss, Payson; Sermon by Rev. R. Mears, Quincy; Ordaining Prayer by Rev. Mr. Carter, Pittsfield; Charge by Rev. Mr. Forte, Quincy; Benediction by Rev. H. G. Platt.
Mr. Platt is a young man of good talent and excellent spirit. He will at once commence his labors in some destitute churches on the east side of Illinois river.
We need, we greatly need, more ministers of the right stamp in this State. It is admitted on every hand that Illinois, with her immense agricultural resources, and with the advantages of the extensive thoroughfares that are soon to be opened, must and will increase in population with great rapidity for many years to come. The Central Railroad alone will attract along its whole line the swarms of emigration. Towns and cities will spring up in comparatively a few years. Where are the men who are preparing to-day to supply this future population with the waters of life? But, not to anticipate, we have *present* necessities that call for immediate relief. Within the bounds of the above Association there are counties almost entirely without the preaching of the word. If two young men could be found willing to become missionaries in this field, they would be readily and joyfully supported by our own churches, and the pastors of these churches would gladly lend their aid, in every possible way, to the prosecution of the work. Will not some of those who are soon to graduate from Eastern seminaries esteem it an honor to come hither and seize these dominions in the name of their Sovereign? It is a work that requires self-denial; but it is one that will entail the blessings of all future times upon those who will do it well. I know there are young men in New York, and New Haven, and Andover, who are inquiring for duty with regard to a field of ministerial labor. Of some of them we believe the Lord has need in this region. If any are disposed to consider this special question, they can easily obtain all requisite information by addressing Rev. William Kirby, Jacksonville, Ill.
Illinois College was reported to the Association as in a prosperous condition. Thirty thousand dollars of the fifty thousand proposed to be raised for its endowment have been secured, and it is hoped the remainder soon will be. President Sturtevant is now laboring for that object.
I must not forget to mention that the Association voted unanimously to recommend *The Independent* to the members of the churches.
April 15th, 1851. J.

FROM OUR ENGLISH CORRESPONDENT.

GREAT BRITAIN AND HER COLONIES.—THE KAFFIR WAR.

ENGLAND, April, 1851.

The House of Commons has adjourned for the Easter holidays. Before leaving, the members were occupied by a discussion of great and varied interest, raised by Sir William Molesworth, a literary baronet, and formerly a *Westminster Reviewer*. Sir William is perfect master of the large subject, and he has made it his own. He has the power of presenting facts, opinions, and general views with singular clearness and force, and with a simplicity which amounts almost to stern severity. He moved the following resolutions:
"That it is the opinion of this House that steps should be taken to relieve this country, as speedily as possible, from its present civil and military expenditure on account of the colonies; with the exception of its expenditure on account of military stations or convict settlements.
"That it is expedient, at the same time, to give to the inhabitants of the colonies, which are neither military stations nor convict settlements, ample powers for their local self-government, and to free them from that Imperial interference with their affairs which is inseparable from their present military occupation."
These resolutions he sustained in a speech which occupied more than two hours' delivery. There was not, however, a redundant word, and the House was held in close attention throughout its delivery. He discriminated between colonies properly so called, and the great military stations, such as Gibraltar. He showed that the actual military expenditure in the colonies was upwards of three millions sterling, besides the large incidental expenses, which he computed would amount to another million. He disputed the necessity for keeping 45,000 soldiers in the colonies. The military stations, or garrisons, might be maintained with 17,000 men, and at a cost of £850,000; showing that a saving of nearly three millions might be effected. He maintained that if the colonies were governed as they ought to be, there would be no need to maintain any troops in them at the expense of the home government. The military establishments in North America, and the cost of them, were examined in detail, and the suggestion of Canadian annexation to the United States referred to thus:
"I was said that troops were necessary to prevent Canada being annexed to the United States. He thought there was no danger whatever of Canada being annexed to the United States, unless the great majority of the people of Canada desired it. If they were to desire it, in his opinion it would be the greatest folly to resist annexation. (Cheering.) For such a resistance would certainly prove unsuccessful; and the presence of a considerable force in these colonies would probably lead to a bitter, disastrous, deplorable, expensive, and fruitless struggle. Should we hereafter have to part with these colonies, let us above all things part good friends. (Hear, hear.) He did not apprehend that there was any immediate danger of a separation taking place, or being wished for by the North American colonies, provided that the wise and prudent policy which Lord Grey had pursued with regard to them were adhered to, and which, above all things, would tend to attach them to the British empire. 2nd. It was said that troops ought to be kept in the North American colonies in order to guard against any sudden aggression from the United States. Before any danger of that description were apprehended, the House should satisfy itself whether we had the military force of the United States. It amounted, he believed, last year, to about 10,000 men. Now if that amount of military force were sufficient for the whole of the vast territories of the United States, extending from the St. Lawrence to the Gulf of Mexico, and from the Atlantic to the Pacific, it by no means followed that the military force of the New World, very much less than half the present force of 10,000 men would be sufficient for the North American colonies. A sudden aggression from the United States was only to be dreaded in the event of the colonists becoming dissatisfied and anxious to separate from the British empire; and then, as he had already said, it would be useless to attempt to retain them against their will by force of arms. On the other hand, if sincerely attached to the British empire, they would be fully capable to resist any sudden aggression on the part of the United States."
The present and past Kaffir wars were referred to, and the administration of the colonial office and the conduct of the representatives of the British government subjected to severe scrutiny.
The speech was unanswerable, and scarce an attempt was made to answer it.
Another speaker made reference to the lowering effect upon the minds of the colonists of keeping them without free institutions and the power of self-government.
"What was it that occupied the columns of the colonial newspapers? It was neither politics nor religion, but the price of wool and similar topics, which they found discussed in the colonies. He thought this was not a desirable state of affairs. And then this country turned round and refused the colonies self-government, because they had no men from whom to form their own legislature. How long had it been the case that English colonies could not find men to form a legislature? Washington and others of the greatest men in the annals of the world had flourished in our colonies. It was the system which this country maintained, as the only way of preserving the colonies, which corrupted and debased their social state, and put them in the position of being unable to secure the services of suitable legislators. But he held that the governor was corrupted as well as society, and that by the very position which he held as a military governor. The man who could carry out his own policy, who could succeed in enforcing his own whims and caprices, backed by all the physical appliances of a distant though powerful nation, would be more than human if he could resist the opportunities thus placed within his reach. He had too much power, and his power was not only too great, but it was of a most injurious description. It was a power of a military character, totally unchecked by the people about him, and over whom he was called to rule. * * Then again they maintained a mock resemblance to the church of England, which was both injurious to the church and the colonies. The church in the colonies was a sort of mock resemblance of the established church of this country, only the colonial church had all the disabilities of the church of England without any of its privileges. The last and perhaps the main observation which he (Mr. Adderley) would make with regard to this military expenditure was this—that it created the very wars, and fomented the very rebellions, to put down which that expenditure was made. When any governor had a large military force at his disposal he was likely to make use of it."
Some rather self-sufficient observations by Mr. Stanley, son of Lord Stanley, and grandson of the earl of Derby, who has recently returned from a visit to the colonies and the United States, drew out Mr. Cobden. Mr. Stanley had referred to Jamaica as a military station, the importance of which, he said, the United States government had recognized. Up

The Independent.

SPEECH OF REV. HENRY WARD BEECHER

BEFORE THE AM. AND FOR. ANTI-SLAVERY SOCIETY,
New York, May 6th, 1851.

I do not forget, on appearing before you, my friends, the profession to which I belong. I bear in mind that I am a minister of Christ, and if I do not misapprehend the complexion of this audience, the far greater number of them are religious persons; most of you are either Christians or at any rate educated in Christianity, and hence I judge that *the moral* aspect of the slavery question will be the most interesting to you. I shall not consider the subject from the commercial stand-point, neither shall I take the political stand-point, nor the philanthropic, simply as the philanthropic, but as a *Christian*, in its relations to Christianity shall I regard it—as a man who believes in God, in the immortality of the soul, in the rational and accountable nature of every human being that lives; as a preacher of the gospel, preaching God manifest in the flesh, do I feel deeply interested in this massive, this gigantic evil. I think that if each one of you should be asked whether he thinks slavery to be an evil, every one would answer, yes. There would not be a dissenting voice. Whoever will look it through and through from core to skin and back to core again, if in his senses, will declare it to be an evil, solitary, gaunt, hideous, with which we can have no sympathy as men, no sympathy as republicans, no sympathy as philanthropist, no sympathy as Christians. How, such as it is, it has taken root, how it has gained room, how it has cast out liberty, this is the wonder. Against humanity, as indeed it is, against nature, against the spirit of our history, against the breath of religion, against the Constitution, against the providence of God—in truth the world never beheld such an anomaly!

And it is interesting to know how and in what way it has lived and thrived, how it has advanced upon us like the sea breaking down dykes and sweeping inward on the land. In every man there is an essential love of irresponsible power. It is the same under all governments, and in every age; for Governments and Institutions do not make men despotic. *All* men love irresponsible power. Every man has a king's heart beating under his ribs, yes, a pope's heart beating under his ribs—I have, you have. The feeling is, *I* will be master and you shall be servant; and when a man gets hold of this power he *holds on* to it. This is the way monarchies are sustained and despotisms. The power is held, and strengthened, and accumulated till it becomes irresistible; and after men become owners of slaves they feel like holding on to them—they like the power; and although slavery came upon us in our Colonial days against our wishes, yet, once tasted, it is not strange that the power became sweet, and men desired to retain it, and, in this instance, to take it, that American slavery has come to be as strong as it is. But there were other causes for this. There was a time at the formation of the Constitution when slavery began to relax its hold, and when it was thought that like the late snows in April it would soon melt away; else there would have been no such compromises of the Constitution as there were. But then came a time when commercial profits became connected with slavery; the cultivation of rice, and cotton and sugar became profitable; and then slavery became rejuvenated; and although Christianity can do much to control commerce and temper commerce, and does do much, yet where the gains are *large*, there is no power which can restrain it throughout the *whole* community. Yet money is not the root of all evil. Ah, no! not money, God forbid! for what could we do without it? But the *love* of money, *that* is the root, and not any ordinary love either. I like money; and we all may and ought to like it; but that intense, burning, soul-absorbing love, that love which leads men to bow down to it and worship it, such love as is due only to a brother, or a sister, or a mother, or a wife, such love as is due only to God, that is the love men give to money. This spirit tends to increase, and thus far Christianity has not succeeded in taking it away. It was Lord Brougham, I think, who said that where the slave trade was so profitable as to pay 300 per cent, not all the navies of the globe could stop it; and when slavery began to pay enormous profits, not all the power of Christianity could stop it, especially when *ministers* of the Gospel were found to step in and baptize it and call it Christian. (Cheers.)

Not only was commerce concerned in the augmentation of slavery, but to-day commerce, both in the South and in the North, is the bulwark of slavery; but for it no power on earth could save it; but the love of money blinds the eyes and stops the ears, and hardens the heart to all persuasions of truth and justice. At the time of the formation of the Constitution, slavery had not come to be so profitable, and the Christian feeling, North and South, made headway against it.

And now we come to another reason of the continuance of slavery, which is to be found in the development of a political element of power, whose seeds were sown in the constitution without any foresight of what the fruit would be. For, to a great extent the framing of laws, and the making of constitutions is *experimental*. You cannot tell beforehand how a law will work. The Constitution was built in one sense as men build a steamship—they built it as perfect as possible—after the best model, and yet they cannot tell certainly when it is on the stocks how it will sail. One ship from which the best was expected lags behind, and another outstrips all competitors. And so the framers of the Constitution could not tell how it would work till it was *tried*—they built it after the best model—but some provisions have turned out a great deal *better* than was expected, and some a great deal *worse* than was expected, it is to be hoped!